# The Commonweal

## A Weekly Review of Literature, The Arts and Public Affairs

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# HOPE AMIDST PERIL

THERE is no doubt that America is on the threshold of another era of destiny. The first such era began when, in view of the difficulties created for masses of Europeans by poverty and resuscitated feudalism after the Napoleonic wars, this country became the land wherein millions could freely carve a personal history out of the wilderness. Liberty was then something more than the essence of a slogan or a song. It had nothing to do with a life of ease, or with demands upon the State. What it stood for was the deep satisfaction of western man with an order of society that respected aspiration and knew no silly internecine strife between castes and creeds. But in the long run this vision was not proof against fortune. The records of many struggles show that it was hard to define freedom permanently, and that the gap between the selfish and the utopian was far too wide to bridge. Yet there did remain the legacy of institutions that appear to be reliable buttresses of the democratic life, and the promise of a psychological attitude the mainspring of which is generosity.

Today we realize that following a conflict even more far-reaching in its influence than the Napoleonic epic, Europe is again unsettled by poverty and resuscitated feudalism. Of course both these are outwardly different. Your modern feudal baron may be a despotic military corporal or labor leader. He will subscribe to no divine right of kings, but instead to the power of caste or class, which he assumes to be founded in nature. The effect upon the masses of men is, however, much the same. Their lives grow more circumscribed, less capable of expression. And their poverty is real though it may be summarized in the short and bitter word, "dole."

No great migration to America is now conceivable. Some few newcomers may enter, but ours is no longer a land of hope in the old sense. The


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opportunity now is something quite different. It is the chance to create a stable and free society in which the fundamental rights and liberties of man are so successfully exemplified that the world at large will turn for excellence not to Mussolini, Hitler or Stalin, but to the "average citizen" who through the desire of his fellows is the leader of the American state. One cannot overestimate the importance of such an example to the world at large. Europe is not dead; it is merely temporarily exhausted. It can be awakened by a new outcry of confidence.

Obviously the endeavor to make the best of such a chance is dependent in the main on two things. First upon the willingness of American youth to study the task and to assume the responsibility. The word "youth" is, to be sure, a frequent source of misconceptions. We have no faith in an assumed magical irradiation from the young as such, but it is obvious that the immediate American future must depend to a certain extent upon whether the generation now approaching maturity attains to a measure of solidarity. The second indispensable thing is consciousness of fundamental spiritual ideals, and readiness to join in the corporate life which has grown up round about them. That corporate life in the fullest sense of the term is the Church. A time or a people will surrender its liberties to the State only when it has forgotten the meaning of the Christian community.

These reflections are not new. They underlie recent endeavors to broaden and deepen youthful awareness of the Catholic heritage. Some time ago, the bishops gave concrete form to such endeavors by establishing in principle the Catholic Youth Association. At present the work of building up diocesan and parochial units of the association is being carried on. On December 27, for example, a letter from His Eminence, Cardinal Hayes, requested pastors to form groups. Previously the underlying committees had been formed. The fundamental purpose is "direction of the leisure time activities of youth." Realizing that school does not occupy more than a part of a boy's (or girl's) time, and that after school years are over the real problems arise, His Eminence expressed this desire: "It is our fervent hope that all Catholic children know their Church and their parish priests more intimately. To attain this end it will be necessary to organize leisure time activities which will attract and hold our young people. This task cannot be accomplished by priests alone. The men and women of the parish must lend assistance."

Potentially these units can become centers not merely of healthful activity likely to radiate a beneficent influence, but of initiation also into the art of modern life. It would be impossible to think of a service more worth rendering, or more surely followed by gladdening awareness of success, despite all difficulties.

We have often been surprised these days at the readiness with which many young people spend time and energy on tasks which are hardly even so much as urged upon them, out of a sincere awareness that Catholic culture can be promoted if one really wishes to do so. There comes to mind especially work we have seen done by young women in Brooklyn, Hartford, Boston and elsewhere. Sometimes projects were actually initiated; sometimes they were approached at the suggestion of a pastor. That doesn't matter: the interest and enthusiasm were present in both cases, and they did not seem to be dissipated by the relative indifference of many others. Indeed, the opposition only seemed to strengthen the determination of these really fine young people.

In short, we believe that the day of the flapper and the cake-eater is over. Of course there may seem for the moment less eagerness among Catholic boys and girls to enter into the stream of twentieth-century concerns than one finds among certain other groups. That reticence is in part the result of feeling isolated. Hearing round about them the advocates of ideas foreign to their own — sometimes indeed hostile to everything identified with Catholicism — young Catholics retreat in a kind of terror and nurse their wounds in private. Some are also alienated by a too easy assumption on the part of their leaders that a slogan can be substituted for a thought. Yet all this need not unduly alarm us. When the call to action is sounded, there will be a response.

But it will not be heard if the issues are falsely stated. Contemporary leadership cannot be expected of a kind of Catholic snobbery which sits inside a room with the curtains drawn and the lights on, speculating complacently on what may be happening out in the street. That leadership must be born of intellectual honesty and of social sincerity. No other kind will do.

## Week by Week

### The Trend of Events

CHRISTMAS holidays are for persons dedicated to a religious faith times of jubilant awareness of the Divine affection for man. Frequently one realizes with acute disgust that commercialism has made of the season a kind of orgy. Yet, after all, the buying and giving are signs of the economic position of the country, and a glance backward reveals clearly the extent of the recovery from business depression. Accordingly the situation which will confront Mr. Roosevelt when he is inaugurated for a new term will be almost the opposite of what he faced in 1933. None of us can doubt that the founda-

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tions upon which prosperity rests are curiously precarious. The world at large is conscious of danger—danger born especially of threats to peace in Europe and Asia. Enormous sums are being spent for unproductive armament, and the race for bigger armies and navies lavishly equipped has only just begun. Foreign demand for raw materials and reserve stocks of food are already in part responsible for the increase in our national well-being. One has merely to study the copper market, for example, to see clearly what is happening. It will therefore require wise maneuvering not merely to keep the economic processes of the nation stable, but also to suppress potentially dangerous emotional explosions. During the past week, American participation in the Spanish Civil War has been reported. Money and men have alike been sent to help either party to the conflict. We consider it imperative that prompt measures be taken to stop this. Shipments of cash should be forbidden. Participants in the fighting should be warned that their action can lead to loss of citizenship. This is really a case where a dash of political insight can forestall a great deal of trouble.

**Europe's Latest Maneuvers**

ONE CANNOT well overestimate the importance of what has occurred in Europe during the past week. It brought nations square up against the central forces which have evoked peril and unsettlement. When Mussolini decided that Italy could not divorce her fortunes from those of Great Britain, Hitlerite nationalism was again isolated, this time more impressively than ever before. No possible ally remains excepting Russia, and that country the Nazis have so deeply offended (in their effort to bring about a rightist uprising in France) that it is difficult to see how the breach can be healed while Hitler remains in power. Realization of all this coincided with a convincing demonstration of the limitations of autarchy. The German grain shortage will become acute in March or April. In order to make some efforts to meet it, new curtailments of the use of foreign exchange were necessary. At the same time the tempo of rearmament was a source of grave concern. Would the alleged German superiority in aerial power and mechanized equipment remain once Great Britain had carried through basic measures for the improvement of national defense? In view of these facts, the possibility of a sudden desperate military attack upon Paris or London seemed far less theoretical than usual. For a time the Nazi effort to mask their movements with talk of a crusade against Russia met with restricted success. But during this past week no European statesman suffered any illusions. He knew that if an act of desperation came, the target would be the British Empire or the Little Entente.

EUROPE does not view that kind of danger with equanimity. It is fully realized that the ultimate outcome would very likely be the complete defeat and dismemberment of Germany. But no victor would have anything to gain. *Götterdämmerung* in the modern world is no pleasant scene to contemplate. Therefore the temptation is always to tide the Hitler government over with credits or concessions. But the granting of credits —even if it takes place under the kind of barter agreement reported from London during the week—is an obvious delusion. It helps merely to keep the German rearmament process going, and therewith increases the peril on the Continent as a whole. What if Germany were to be given a colony which would tie up its energies for a while as the strength of Italy is evidently captive to the Ethiopian chariot wheels? The idea has been growing in popularity. Naturally it is at present impossible to say whether the steps taken in that direction are in good faith or involve concessions the German government cannot make. Perhaps the talk is only a kind of bluff designed to keep the Nazi dictator quiet for a while. The point that interests us primarily is that no real solution of the difficulty has been found. Who can be sure that one is discoverable? The world lost decisive opportunities in 1932.

**Casualty Lists**

EVERY holiday brings such appalling lists of traffic accidents that every nation-wide celebration is a national tragedy. The hundreds of lives snuffed out, often with utterly horrible attendant circumstances, should mean a great deal to Americans. But the total impact does not come home to many. We suggest that the automobile highways do constitute a battle-front, and that more lives are lost there than in many wars. The number of wounded is also appalling. Why not, therefore, for a time publish daily casualty lists for the whole country, listing the killed and wounded as they were listed in 1918? Almost everybody would find some name of a friend or acquaintance. The significance of the word "accident" would come home, though the reading would be grewsome enough. Moreover, few persons realize the number of penalties inflicted for grave violations of traffic ordinances. Almost every day dozens of motorists are sentenced for manslaughter. Possibly that list ought to be published daily for a while, too. It is obvious that nothing short of a general awakening can help us much. Then we shall at last have laws which are strict but imperative, and enforced in spite of influence and interests. No people can in the long run submit to wholesale massacre. If there were no other motive than ethics, which must insist upon the sanctity of human life, great efforts would be justified.

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THERE is a quality in the end-of-the-year news which might almost suggest that certain distinguished literary shades have slipped back from their various levels of Paradise to riot among the reporters. The romance of King Edward is already familiar in outline and essence to that simpler generation of readers for whom Ouida wrote her gorgeously rococo stories —stories it was impossible to burlesque, wherein in an intensely aristocratic milieu, with the titles sifting down like snow, the hero and heroine played out, with an excess no one dreamed of believing, the theme of All for Love. But has not the ghost of Gilbert also returned, perhaps attended by that of Charles Dodgson, whom readers of "Alice" invoke under a different name? A hitherto unpublished act of "The Mikado" would furnish the only adequate setting for the story of Chiang and Chang—the kidnaped generalissimo returned (with apologies) by his erstwhile captor; the while he himself explains it was all his own fault. Again, with what festive appreciation—as at a tea-party given by the Hatter—do we not read that France will give Germany some colonies if Germany will only be good! "If everything were upside down and new-laid eggs boiled cooks"—is it not thus that the fine old rhyme begins? Or consider the case of President Azaña who, while his troops burn churches and shoot religious, retires to study the Greek and Roman classics—whither? To a convent, of all unpredictable places. We pass hurriedly over the case of the Soviets celebrating Christmas with much verve and abandon, but no mention of Christ, to dwell for a last moment upon the impressive figure of ex-President Calles, who has just given out his first interview after months of silent vegetation in his California retreat. Señor Calles informs the waiting American public that dictatorships cannot last—that "when human rights and prerogatives are threatened, violent convulsions result"; that "peace can only come when those in power adjust their program for the good of all rather than arbitrarily impose their own principles." This may be called Sir Hubert speaking. It is a pronouncement which, we feel, fittingly closes the exhibits.

Parallels

A VERY disconcerting remark was repeated on Sunday, December 27, by certain of almost anyone's acquaintances and by several unctious radio speakers on national chains: "Well, I'm glad Christmas is all over." This remark might confidently be called simply fraught with meaning. If it is said simply as a recommendation for some commercial pick-you-upper that eliminates the physical dangers of overindulgence, or if it is only the prelude to a crow over a product whose usefulness and attractiveness endures through the year, the meaning is not very significantly grim. If it is a warning not to dwell sentimentally on past times, it is slightly salutary. More probably, however, it is either the expression of boredom or of a desire to relax. If boredom, it means that we have taken to having even the Christmas festival celebrated for us. The sensations of the day are purchased, not created. They act upon us and do not increase our own vitality as does the exercise of our own human powers. If it is fatigue, it means that, impelled by the continued strength of tradition, we have indeed atavistically bestirred ourselves, worked for our own fun, generated with effort proper spirits of good-will and acted on them, and at such an unusually energetic and virtuous activity grown tired. A pity. If it indicates the speaker really feels that Christmas is some experience to be passed through one way or another, an episode in the year like another that is to be kept in its place and gotten over with, its effects cleared up quickly so we may face new episodes as quite new episodes uncomplicated by a lingering relationship, then it really seems seriously too bad.

Heigh-ho

AN INCIDENTAL advantage of the pre-New Year season is that it brings back into the papers the final review of all the names on various roll-calls of fame, names which had been half-forgotten in the wash of more recent news. There is always an hour's pleasure to be gotten, for example, from rereading the sports summaries and reestimating the banner performances. Max Schmeling, Larry Kelley, Alice Marble, Jesse Owens—these and dozens of others like them bring with them their own train of facts and judgments, not of substantial importance, perhaps, but of sufficient interest to color the rereading of the feats which made them news. There is no explanation that will satisfy everyone of the perennial appeal of sports; but whether it is a drama forever renewed and loved for its own sake, or a vicarious means of escape for millions muscle-bound by the confining conditions of their lives, it is a feature of the world's news with which the world's readers will never dispense. There are other reviews as well, as the Old Year drifts through the door into the night. The one we enjoy especially, because we so often differ with it, is the Best-Films-of-the-Year list. The National Board of Review has chosen American films in the following order: "Mr. Deeds Goes to Town," "The Story of Louis Pasteur," "Modern Times," "Fury," "Winterset," "The Devil Is a Sissy," "Ceiling Zero," "Romeo and Juliet," "The Prisoner of Shark Island" and "The Green Pastures." It is a very good list, but of course it will be challenged. What, for instance, about our own pet of the year, "San Francisco"?

Reviews

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# CHILDREN VERSUS STATISTICS

ANONYMOUS

THE COMMUNITY in which I live and teach is an intelligent, cultured university community in a state which has a high educational rating in school surveys. And yet, in this community which appears so ideal to outsiders, teachers are buried under such mountains of statistics that there is very little uninterrupted time left in the day's schedule for concentrated teaching.

The "report card" is the only record that parents and laymen know much about. It covers a battery of subjects taught, as well as an array of personal attitudes and manners of children. But in addition to a duplicate of each child's report card other voluminous records concerning children must be filed away in the office. Among them are: subject standing, health, records of failures and why, records of accelerated children, interviews with parent and child concerning the cultivation of his specific talents, files of "gifted children" and records of what is done to encourage and promote such gifts.

There is "bank day" once a week, and deposit money to be collected and recorded for the school bank. There is the nurse's chart with periodic recordings of weight and height of children, and a follow-up on absences. Then there are the supervisors—they too must be served! One wants tabulations of books read by children, in and out of school time, and books read by teachers—both professional and recreational. Another wants records of nature study collections, and still another wants music data: how many children sing off pitch and why, how many cannot carry a tune and why, and how many others are definite monotones and why.

But of them all, the physical education records assume the most voluminous proportions, and as far as I can see, are the least essential. Among them, the most illuminating are records of imitations of animal walks made by children during their organized play time. Just what difference will it make in the child's life if in one month, twenty-three boys do the "duck walk" better than twenty-one girls—or if next month seventeen children do the "seal crawl" better than the "measuring worm"! These large record sheets are passed on from teacher to teacher year by year for the whole of the elementary period and then are filed away for—goodness knows what! Would it not be infinitely more valuable to children all along the line to use that allotted time in organized games which would give them the opportunity to learn team work in sports, and to develop ideals of sportsmanship and fair play?

The conscientious teacher uses her recreation time for this work. If she does it during school, she must take time either from her teaching or from the preparation for her work. She might not mind so much doing either of these things if she could see some definite follow-up of these findings, with benefits accruing to her class, and inspiration and stimulation for herself in her work.

The school secretary compiles statistics of the number of hours each teacher spends in the building. We sign a "time sheet," and the way in which I spend time seems to hold no importance commensurate with the amount of time that my physical self occupies a part of the school building. This is one of the little known criteria for judging "successful" teaching.

Another criterion is the number of courses the teacher takes with her various supervisors. Even after such classes are taken, she must make periodic visits to the supervisor's office. Supervisors keep records of the visits of teachers, and each of us must sign her chart to show that we have been there. I am rarely asked whether or not the visit has been profitable to me or to my class, but I am always asked whether I signed the attendance sheet. Each supervisor must have records to show to the Superintendent and the Board of Education that things are doing in her department, and this, then, is her proof.

"Good" supervisors must frequently publish reports and descriptive articles, and teachers are their secretaries. There are continuous questionnaires on such things as mistakes children make in spelling (whether they are actual spelling mistakes or perhaps weaknesses in penmanship which look like mistakes); tabulations of remedial reading material at varying age and ability levels, and results of arithmetic experimentation (how many, and at what age, respond to the new "addition method" of subtraction, and how many do it better by the age-old straight addition method).

These, then, are a few of the statistics that teachers must keep to feed those filing cases. To be sure, principals are also forced to keep some records, to satisfy the pressure from above. High schools and colleges demand them. Grade school principals have little or no time (more than superficially) to give to children in the school. Often they are quite satisfied to occupy their time in this fashion. Compiling statistics is perhaps easier than coping with the more direct problems that children present—such as petty thievery or misdirected gang leadership. But I wonder—would it not have more real value if the principal were a

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unifying and inspirational influence in the school, rather than a mere statistician?

I know that the principal who replied to the teacher in the terms, "Records can't lie," did not follow up that case with close personal observation of the child in question. I know that other cases have been handled in just the same feckless and unsympathetic manner; I know that criticisms have come back from other schools concerning children who were superior in those files, but who were failures or misfits in the school which is the next cog in the educational wheel.

On the other hand I know a boy—the son of intelligent and cultured parents—who was, throughout his public school experience, condemned in the files as a failure. His principal called him manual-minded and declared that he was incapable of taking even an average intellectual place in the world. He advised the parents to transfer him to a trade school where he could learn to earn his living with his hands. This boy went instead into a private school where he came out of the darkness of a hard card-filing world into the light of loving and understanding direction. His unfolding was rapid, and only a month ago he was accepted for entrance to a state university maintaining high standards of scholarships.

We have in our city only one high school. It houses some 4,000 young people who are forced to attend unless they are able to afford private schools. The principal has for years run a statistical pentathlon to keep at the head of a county list of accredited high schools. Year after year, it is whispered about that students of average I.Q. are kept out of college because he will recommend only children of high I.Q. who are sure to make an excellent record in college and uphold the reputation of the school for sending only students of that type. Questionable or even average students are refused the necessary letter of recommendation. The fact that they are gifted along some one line, and entirely worthy of the opportunity of college, is brushed aside, because he may be damaging to the whole standing of the school. This race of some high schools to keep at the head of the list of accredited schools leads principals to handicap children for the sake of the paper standing of his school.

A friend of mine, the mother of a senior in this high school, called at the principal's office for a conference. There were—yes, of course—record cards on the boy, but not a teacher nor a counsellor could be found who knew the boy by sight. And he was not a nonentity, but a strapping, handsome youth who would stand out in any group of young people. In his school he was overlooked as an individual—he was merely a record.

Perhaps it is just such experiences that have brought about among thinking parents and teachers a growing resentment against educational measurements generally. Statistical measuring sticks have been misused, and children have been made to suffer. Only when records have been made to serve the child, and not oppose him, can they be justified.

Children are infinitely more important than statistics, and the time spent in compiling them could well be given to the better guidance and personal development of every individual child, through the sympathetic and understanding consideration of their problems and adjustments. Aside from subject-matter requirements, there is plenty of need for well-directed leadership of unified groups, training in manners, and better character development. Before the pendulum of educational measurements had swung so far in the direction of robbing true-born and enthusiastic teachers of the opportunity to teach and guide children without being harassed by mountains of paper recordings of silly non-essentials, there was much more of real love in the classroom, and, I believe, more fine work accomplished at the same time. Now the standing of our schools seems to be determined largely by the "efficiency" of our statistics rather than by really creative teaching.

None of us will deny that certain records must be kept in schools just as they are in other offices, but should we allow them to break even one child's future? Should we be made to accept them as infallible when we know that they prejudice teachers and principals, and when in reality they hamper the child by limiting and warping his natural proclivities? Could statistics be made to serve the child and not oppose him?

Our word education comes from the Latin word *educo,* meaning "to lead out." We have taken the word, but we have robbed it of its real significance. We are allowing progressive education which came in on the tide of the Dewey philosophy of individual guidance to be swept back into old abecedarian catechizing and cataloguing, because we haven't time nor energy left from the weight of clerical work for the true leading out and stimulating of creative abilities in children.

Public education has been the corner-stone of our democracy. It is now at the cross-roads. We must overhaul our educational methods and make more intellectual provision for it, if we hope to have well-trained children, happily adjusted to our modern world. Above all, the public, and especially parents, must be interested in what transpires behind the doors of public schools. We must be sane about our files of statistical record and concrete measurements, and must look to a richer and more humanized training for our children.

Education has a more important part to play in the realizing of the new social order than has the government itself. Can we take courage then, and really educate by "leading out" the creative abilities that are buried under dry statistics?

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# PRO PELLE CUTEM

By MICHAEL LYNCH

THE DARK unfathomed caves of the ocean have not born a gem of ray more purely serene than a scholar of the Canadian Northland delving into the Sacred Scriptures in Greek and Hebrew and Latin. This is my modest introduction to myself—a scholar "not deep but loud," somewhat as Macbeth said of the curses of his one-time friends. Perhaps this modesty marks the writer as not yet remote from the age of the "satchel and shining morning face." Be that as it may, I do claim to know a little Latin, less Greek, and still less Hebrew, and by putting these all together they have brought me peace of mind—on one point, and that point is "Pro Pelle Cutem," the famous and ancient slogan of the great Hudson's Bay Company trading into Canada.

My first interest in the Hudson's Bay Company was aroused by the school history away down in Eastern Canada. Coming West I saw their great stores, witnessed their two hundred and seventieth historic anniversary parade in Calgary; came North and saw many of their trading posts and met in friendship some of their splendid "Factors" carrying on their operations in the North.

Through the pages of the "Black-Robed Voyageur" the Company looms with natural majesty, even to "Gentleman-Adventurer" Rowand accusing the fragments of fur on the Padre's collar and cuffs as *lèse majesté*. Everywhere one meets the "coat of arms" of the Company, in the stores and trading posts, in books and calendars, on the stationery and even on the very uniforms of the officers of the Company—the royal crest above and the words "Pro Pelle Cutem" below.

Now in all these contacts of romantic interest there was always an unanswered question in my mind and on my lips: "What about 'Pro Pelle Cutem'?" Of course, anybody can see prominently on the coat of arms the cariboo rampant, the fox and the beavers, the ermine, the red cross of England and Saint George. These give little difficulty—a well-designed escutcheon symbolic of the trade purpose and royal foundation of the Company. What I still asked was: "What is behind this 'Pro Pelle Cutem'?" In English, "Skin for skin." Value for value, of course! A fair and honorable slogan for any human affairs! But always the thought recurred to me that there should be some inspirational source, some historic allusion, original author or possessor, like that of the Black Prince's at Agincourt. Of this I had no doubt and continued to nourish a scholar's desire to ferret out what I knew was there, and I determined, like the Highlanders with Cronje, "never to surrender" till I had solved the riddle of "Pro Pelle Cutem."

Then one quiet evening in the North I cried a cry of esthetic triumph for I had come upon my prey, "Pro Pelle Cutem" stalked for so long, "Like some watcher of the skies when a new planet swims into his ken." The discovery was pure accident, the approach was partly planned; for I was delving away back into days gone by—before Hendrik Hudson was born or Charles Stuart beheaded, before Columbus touched America or Caesar found Gaul in three parts, while most of the world was pagan; and only an infinitesimal part of its people, the Jews, knew and praised and wrote of the one true God.

On this especially intellectual evening, I chose the Ancient Scriptures as the subject of my study and research.

Now here is where at least a little Hebrew, Greek and Latin are almost indispensable; because the Old Testament was written in what we commonly call "Hebrew" and the present English Bible is as close to that as good translation permits through the medium languages of Latin and Greek. The original Greek translation is called the "Septuagint" and the original Latin (of our English) is called the "Vetus Itala." Thus I refreshed my foggy memory with these and a few other facts before I plunged into a copy of the only old Codex I possess, the Latin.

This Latin "Vulgate," as it is called, is a straight translation of the Hebrew text as it existed in the fourth century. This is interesting because the one extant copy of the original "Hebrew" Bible goes back only to the ninth century. The Greeks did better than that for their existing translations are of the fourth and fifth centuries (A. D. of course). And believe me, these translations haven't been battering about the world all the time from then to now. Some of them have been lost for centuries; a very good one in Greek was discovered in 1895 by Herr Constantine Tischendorf in the attic or basement (or in some abandoned and crustaceous spot) of St. Catherine's Monastery on Mt. Sinai. A couple of years ago the Soviets raised a rumpus by selling a rare Codex to the British Museum for some very ignoble profit—on the Soviets' part and a noble profit on ours.

But all this was theoretic study to me. Even if I could read Hebrew easily and Greek fluently I couldn't hie to the Vatican Museum and enjoy a 325 A. D. Codex nor to Leipzig or London just to look reverently at a fourth or fifth century edition.

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I could and did dig into a copy of the "Vetus Itala" because I have a copy, reprinted quite recently of course, but a copy of a fourth century all the same. And because, for practical application, I more or less accidentally barged into the Book of Job, I now boast to all who it may concern, interest or bore, that I am an "authority" on "Pro Pelle Cutem," that tiny triplet of words on the Hudson's Bay Company's crest: they had puzzled me for years, now they puzzle me no more.

Why I chose Job, I really cannot say. It may be that the very word "Vulgate" subconsciously influenced me. This word means "of the people" or "for the people"—but not "by the people," for it was the work of a single genius—that incomparable scholar Jerome of the fourth century.

It assuredly was "for the people" in a language that can never die. In that same language, the noblest of them all, Cicero could sway a Roman Senate, and Caesar can be simple enough for an English school-boy. Here, Jerome, master of a masterful language, makes easy for the man in the street, homes and workshops of 1,600 years ago, the inspired drama of the "Forgotten Man" on the Dunghill.

It assuredly was "of the people"—a classic history of a businessman-farmer of old who found himself in a financial and physical (yet never moral) crash and bore it all so bravely. Job, the innocent victim of the satanic touchstone, in the end proved himself all gold and no dross, the possible "old original" of "sweet are the uses of adversity which like the toad ugly and venomous, wears yet a precious jewel in his head."

The first chapter in the plain, blunt, for-the-people Latin of a linguistic genius was quietly inspirational. Here was Job, a man who had been rich by his own industry and the gift of God, but now was poor; once he had had children, now they were dead; once he had been healthy, now he was loathsomely diseased; and all these inflicted on him by the author of evil who had challenged God to permit a temptation of the soul in this just man for "there was none like him in the whole earth."

The second chapter was the exposition of the test for Job and a bombshell for me. Said Satan: "I have put a fair exchange before him in return for his life and we shall see how he'll show the white feather and save his own skin." "Skin for skin and what shall a man give for his own life?"

If I had been struggling with my little Greek and less Hebrew, an association of widely separated ideas would probably have completely escaped me. Even in English I might have slipped over "skin for skin" but when the Latin of them, *pro pelle cutem,* looked me straight in the face, I simply let poor old Job battle along without my sympathy, closed the Sacred Book and sighed the sigh of a satisfied searcher.

It was quite simple: If the devil can quote the Scriptures to suit his purpose and they are still sacred and holy, so he could use a slogan of primitive and distributive justice without defiling or destroying it. It was just as true and noble after he had used it as before, and a trick could be turned on the "Old Nick" if somebody had the knowledge, the wit and the courage to snatch back these pregnant words in that slogan as old as the world, and elevate them once more to the full stature of their original respectability, worth and honor.

Here the center of the picture is claimed by the Ruperts and the Charles and the rest of the "first of firsts" of the "Company Trading into Hudson Bay" who must have done that very thing. I could in fancy see the "restored" son of the "Merry Monarch who never said a foolish thing" and a Royal Rupert who gave his name to a Land, and the other Company—chartering cavaliers, a twinkle in their eyes, painlessly extracting "Pro Pelle Cutem," wise and weighty words, off the very "gums" of his satanic majesty, purging them of their temporarily evil association, placing them in renewed honor below the symbolic crest, already chosen, as an undying motto of the fair trade policy that has created empire history in the old world and the new.

"Skin for skin," "Value for value," "Pro Pelle Cutem." Centuries will roll on; gentleman-adventurers will live and die in the service of their great company and public; generation after generation may behold the enigmatic slogan beneath the Company's royal crest; but for me "Pro Pelle Cutem" has been clarified of its mystifying obscurity and sparkles anew with the triple lights of intellectual wit, historic significance and primitive justice. It will be a dark day for me if some deeper scholar or Company historian can prove my modern conclusions are baseless; until I hear otherwise though, I shall rest content.

## *Italian Boys*

Old Giotto, five long centuries ago,
Probably painted boys who looked like these,
Who felt the same ecstatic Latin glees,
Shouting their games of Murra to and fro.
No doubt he often raged out, " 'Tonio!",
Angered at some young model's rogueries
And, glaring down his long nose, tried to freeze
The culprit to his part in some tableau.

Here in my classroom half a world away
From Florence, keen old Giotto's ghost might see
An imp whose ears he boxed one yesterday.
The boy would be as quick to smile or curse,
His eyes would be as hot, and he would be
In almost all respects—a little worse.

GERALD RAFTERY.

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# CAPITALISM AND THE FACTS

By LOUIS J. A. MERCIER

*Professor Mercier warns against the indiscriminate use of words, particularly when they stand for forces to be judged in the light of Christian teaching. "Along with the indiscriminating denunciation of individualism, there has evidently developed lately, even among Christians, a no less unguarded condemnation of capitalism," he writes. His essay thereupon undertakes to discuss the Catholic theory of the relations between the individual, the State, and economic welfare with reference to the encyclicals.—The Editors.*

FOR SOME time past, young men who honor me with their confidence have brought me publications from Catholic pens, including their own, which contained such unguarded denunciations of individualism, capitalism and freedom of initiative that I could not help but fear that, if they were even only partly wrong, they were but playing into the hands of Communist agitators.

Everyone grants that the modern history of the Occident was molded by Catholic thought, though never freely and never wholly successfully. It had to deal with barbarians and feudal chieftains, kings and aristocracies, bourgeoisies and peasantries, each with their own tendency to distort it to their peculiar image. Yet it stamped them all as no pagan rulers or peoples had been, because it gave them the conception of individualism. It made them all, strong or weak, high or low-born, individuals, equal and free before God. That is why it seemed to me bewildering and profoundly dangerous to have individualism unguardedly denounced. I know that the Christian idea back of that word is not denounced. An attempt is made to express it by the word "personalism," but "personalism" will not do, because it is not consecrated by popular usage. "Personalism" does not easily carry the message of individual rights, of inalienable rights flowing from our individual if common destiny. You cannot give up the word individualism, or, even worse, blur its meaning by using it indiscriminately without compromising the Christian inheritance, and paving the way for that totalitarian state which can only come into being through the decay of the sense of individual rights. The notion of individualism has been opposed to that of the common good, but, far from their standing opposed in the Christian dispensation, the common good comes from the same source as individualism. Men were revealed to be brothers because they were individually equal and free before God, individually created as men by the individual creation of an immortal soul with an individual destiny.

Along with the indiscriminating denunciation of individualism, there has evidently developed lately, even among Christians, a no less unguarded condemnation of capitalism. It is true that, as a standard dictionary tells us, capitalism has, as a secondary meaning, "the concentration or massing of capital in the hands of a few; also, the power or influence of large or combined capital," but it none the less has, as its primary meaning, "the state of having capital or property," and capitalism, in this obvious sense of the accumulation of wealth, is essential for human progress and naturally in full accord with Christian ethics. In the wholesale denunciation of capitalism, as in that of individualism, we have the name of a principle, good in itself, made to stand for its abuse.

The accumulation of capital cannot be avoided if there is to be progress. The only question is: Who will be its owner? It is easy to say that, if this is so, then the State should own it all. Communism, even if it could be divorced from its monistic origins and its consequent atheism and bitter hostility to all religion, stands condemned before both natural and Christian ethics and, be it noted, it is so condemned in the name of individualism: because it is a violation of the dignity of the individual to make of him a mere number in a state catalogue to whom is assigned a fixed place in the social scale according to his more or less arbitrarily recognized capacity. A certain amount of laissez-faire is the alternative. Individualism, capitalism, even laissez-faire, in the sense of freedom of initiative, are part of the Christian inheritance as opposed to the slavery of the ancient world. It is Christianity which set every individual man free to strive and to find his place in the social order according to his ability.

Nor does Catholicism form an antithesis with Communism. Catholicism does not resort to force. Neither God nor Satan are held to coerce men. The Catholic way is through the education, natural and supernatural, of the individual, through the enlightenment and strengthening of his free will. Catholicism logically did not campaign for prohibition, it campaigned for temperance. The whole Christian order is based on the recognition of the freedom of the individual, of his rights, and of his responsibilities. Catholic social action cannot countenance the suppression of that freedom or of those rights, or the assuming of those responsibilities by the State. The State may be more than a policeman who gets the offender into jail. It may be a traffic-policeman

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who helps all drivers to reach their own chosen ends, but the traffic policeman has no right to choose those ends for them or to prevent them from going as far and even as fast as they want to, provided they do not interfere with the rights and the safety of others.

It is eternally true, because founded on natural law and a God-given human freedom, that the best government is that which governs only when it is absolutely necessary. The rest is, after all, a matter of detail, variable according to time and place. It is not the State's business to oblige its citizens to economize for their old age, though it is its province to encourage all agencies which may teach them to do so or may help them if they have failed. In an emergency the State may well supervise all necessary relief but it should carefully refrain from undermining the self-reliance and the self-respect of its citizens. The State must see to it that the freedom of individuals to organize, in order to protect their rights, is not interfered with, but this does not mean that it is the business of the States so to organize them. The State must see to it that centralization of wealth be not used criminally, but it is not called to prevent the aggregations of wealth made possible by progress and essential for further progress. The State may tax for the carrying on of its legitimate functions, but it has no right to carry on functions which do not belong to it, or to tax accumulations of capital to such an extent that the carrying on of production on the scale made possible by scientific progress will be compromised. In general, the State should not be called upon to take care of any issue for which other agencies may prove adequate, but should encourage the formation of such agencies.

The encyclicals? The more one rereads with reverence those two great charters of Catholic and intelligent social action, the "Rerum Novarum" and the "Quadragesimo Anno," the more one is struck by their perpetual mediating between the extremes into which we are constantly and alternately in danger of falling: the indifference of the State to social injustice, and that illegitimate interference of the State which will be "quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage" (R. N.: "Rerum Novarum," in "The Pope and the People," page 140; Catholic Truth Society, London). On the latter point, in particular, we have the assurance that "whenever the general interest or any particular class suffers or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it." And yet it is added: "within certain limits," with the further explanation that "the limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more or proceed further than is required for the remedy of the evil or the removal of the mischief."

In the "Quadragesimo" the tone is sharper, as at this later date the power of capitalism to be mischievous when unethical was greater; individualism, in the sense of a ruthless individualism that would put itself above all law, is of course condemned; laissez-faire in the sense of allowing unjust practises is no less definitely denounced. But there is, nevertheless, a complete recognition throughout that freedom of private initiative, the accumulation of resources and values, and individual rights are the very springs of social well-being and progress. Recalling Leo XIII's "happy phrase," "Capital cannot do without labor, nor labor without capital," Pope Pius XI continues: "Leo XIII's whole endeavor was to adjust this economic régime to the standard of true order; whence it follows that the system itself is not to be condemned. And surely it is not vicious of its very nature. . . ." Neither is free competition. On the contrary free competition is to be rescued from the onslaught made upon it by the ruthless methods of some which threaten an economic dictatorship. What the State is called upon to do in this connection is not to suppress free competition but on the contrary to free itself from becoming the tool of those who would stifle it, its rôle being to "be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good" (Q.: "Quadragesimo Anno," in "Four Great Encyclicals," page 151; The Paulist Press, New York).

What the "Quadragesimo" calls for then, as well as the "Rerum Novarum," is "a rationalization of economic life" as part of "the marvelous unity of the divine plan" and therefore "inspired by Christian principles." "Those who are engaged in production are not forbidden to increase their fortunes in a lawful and just manner: indeed, it is just that he who renders service to society and develops its wealth should himself have his proportionate share of the increased public riches, provided always that he respects the laws of God and the rights of his neighbor, and uses his property in accord with faith and right reason." The function of the State is merely to see that he does.

There is, therefore, no denouncing of the inevitable social inequalities, of the no less inevitably varied types of social work, in the encyclicals; no annulment of the call to make the most of our varied talents, or of our individual duty to look out for our own future. Nor is there anywhere an implication that the State should be more than a supervisor and arbiter, if need be, of private initiatives. There exudes everywhere from their pages a fatherly concern for the welfare of the masses: the imperative call to charity toward the helpless, and, for all who can labor, the proclamation of the right to a living wage not only for the

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individual but for the family; such a living wage as will enable all workers to live in honorable comfort, to know the inspiration of home-ownership, and to save for their old age. But, even this living wage, it does not belong to the State to insure through its own machinery, because this would mean "undue interference . . . especially as circumstances, times and localities differ so widely" (R. N., page 158).

What then is essentially the remedy proposed? The answer is education through many types of associations, trade unions, study clubs, in which all classes may meet, "the State being appealed to, should circumstances require, for its sanction and protection" for "the State should watch over these societies of citizens banded together in accordance with their rights, but it should not thrust itself into their peculiar concerns and their organizations; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without" (R. N., page 163). And likewise the "Quadragesimo": "Undoubtedly, the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should be employers and merchants" (page 164).

The encyclicals are therefore in no way negative. They are essentially forward-looking. We are not obeying them if we try to escape from the huge task of Christianizing modern scientific material and progress by flights to the Arcadia of a more primitive life. Catholicism has never favored primitivism or stagnation. It went into the wilderness only to make the desert blossom with abbey-churches and cathedrals which even today dwarf the towns that grew around them. Everywhere it penetrated, it stimulated labor and created wealth. If thirteenth-century Catholicism reared Notre Dame and Chartres, what should not we be erecting with our greater resources!

Why then should we be afraid today of the inevitably greater accumulations of capital in the hands of those fitted to use it, and, after all, eventually bound to use it more for the common good than for their own? If, in the last fifty years, our industrial organizations have grown to proportions unknown in other countries, is it not chiefly because here, as nowhere else, the democratic principle of the rights of all to the new inventions and improved products necessarily called for a mass-production which could not be achieved without a pooling of capital? To hope that the advance of knowledge, of its by-products, and the consequent necessary organization of production on a larger scale can be stopped is not only idle but uncalled for. For instance, the courage and continued initiative displayed by the automobile industry, the radio companies, or the aviation pioneering corporations, even during the depression, are certainly not to be considered anti-social. We may mourn the passing of individual craftsmanship and even of the village general-store, but we would not give up the greater comfort and hygiene which larger concerns have made possible. The household of Merovingian times or of American pioneer days may have had its joys. It is nevertheless not the ultimate social ideal.

Let us then accept, as the encyclicals do, the challenge of the day: the necessarily larger capitalizations and organizations of our day. The problem is to Christianize them, to make them amenable to moral law. The solution is not in calling upon the State to dissolve them, to take them over, or to take us over, but merely to exercise its legitimate function of guardian of the moral law in cooperation with the Church. Nor are we individually or collectively helpless. If a Legion of Decency can be organized to boycott plays, there seems to be no reason why a Legion for Social Justice could not list and boycott such concerns as keep too large earnings for themselves, especially by paying less than a living wage. Nor is it too much to hope that it could bring home to them the now obvious fact that a just distribution of profits, through a living wage and through bonuses, would be the surest way of maintaining a steady level of consumption and therefore of production. Moreover, the greater wealth developed through further rapidity in machine-production will have to be distributed, at least in part, through shorter hours of labor. Then the lament about the stultifying effect of factory efficiency methods will lose much of its force.

Even within the necessarily larger units of organization of the twentieth century then, though these should not be the only means of possible endeavor, we may well find our happiness: our security and our assurance of enough leisure for self-improvement, nay, our opportunity to exercise our initiative and our invention. Their success can be our success as they find that their maintenance can only come from their sharing with us the wealth produced by the greater progress in knowledge and techniques. Most of our lives will in any case be spent outside of them. In turn, let us remain masters of our leisure and of our share of wealth. Let us be ready to help the weaker among us in all charity, but let us resist all invitations to call upon the State to take over the planning of our lives. And, as a preliminary to all this, that we may not deceive ourselves and not deceive others, let us carefully distinguish between that ruthless individualism, capitalism and laissez-faire which is but a violation of the old command, "Thou shalt not steal," and that accumulation of values, that freedom of initiative, and that individual self-respect and sense of responsibility which alone, duly consecrated by a spiritual outlook, can make this life worthy of men endowed by their Maker with intelligence and will.

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# CHRISTIANS AND HINDU INDIA

By R. McAFEE

DISABILITIES of Christians in a progressive but typically Hindu native state in India loomed large in both the houses of British Parliament during March, 1935, consequent upon a resolution moved in the House of Lords by Lord Fitz-Alan, concerning the question of a recent strange classification of Christians in Travancore for political purposes, and another motion in the House of Commons protesting against the transfer of Thangasseri, a wholly Catholic town in British India, to the same native state of Travancore, much against the wishes of the inhabitants, who were unwilling to transfer their allegiance to the hands of an unsympathetic Hindu government.

Lord Fitz-Alan with sobriety and clearness of vision entered a vigorous protest against the inclusion of Latin Catholics and Protestants under the category of Depressed Classes, and urged the intervention of the government of India, for the removal of this stigma on Christians, which, by the bye, was only an unsuccessful device, conceived by the caste Hindu officialdom in Travancore, to allay the agitation of 1,500,000 Christians, demanding their legitimate share of seats in the state legislatures and public service. Though Lord Halifax, replying on behalf of the government, declared that the recent agitation in Travancore was largely due to a misunderstanding on a recent official circular of Travancore government, Mr. George Joseph, attorney-at-law, a Catholic Indian leader, has clearly pointed out in the press, that misunderstanding was more on the side of Lord Halifax than on the side of Lord Fitz-Alan. Similarly, during the debate on the transfer of Thangasseri, Sir Samuel Hoare, Secretary of State for India, took note of the refusal of Catholics to be ruled by the Hindu government of Travancore, and have given them the assurance that they will not be forced to transfer their allegiance.

The above events lead us to an investigation of the nature of some of the most important Christian disabilities in Hindu India.

There can be little doubt that the average educated Hindu is strongly opposed to the evangelizing policy of the Christian missionary. To cite a recent example, the *Vedanta Kesari,* a Hindu religious journal, got awfully excited, of late, on seeing a placard exhibited in a Catholic church in Madras, bearing the words, "St. Thomas, pray for the conversion of India," and added somewhat sullenly, "We are pained to see that the Christian is bent upon provoking retorts, and thereby creating unpleasant situations." Throughout Hindu India, and especially, of late, in the native state of Travancore, Hindu missions are being organized, not without the powerful support of the ruling houses of some of the Hindu native states, not only to minister to the needs of the Depressed Class Hindus, but also to reconvert those who had embraced the faith of Christ.

Time was when the government of Travancore and the educated Hindu opinion used to shower their choicest encomiums upon the inestimable services rendered to the poor classes of the land by the labors of the Christian missionaries. All-Travancore Social Reform Conference of the caste Hindus gave expression to the following unequivocal statement as late as 1929:

> In this connection, it may be pointed out, that while Hindu reformers were merely enjoying themselves over our superstitious practises, our caste barriers and our intolerable caste arrogance . . . it was the Christian missionary, if anybody, who was responsible for introducing some amount of sanity into this Hindu kingdom of ours.

Again the following extract from the "Travancore State Manual," an official government publication, will serve to show how far the government of this Hindu native state acknowledged the services rendered by the Christian missionary. It says:

> But for these Christian missionaries, these humble orders of Hindu society would forever remain unraised. To the Christian missionaries belongs the credit of having gone to their humble dwellings and awakened them to a sense of better earthly existence. This action of the missionaries was not a mere improvement upon ancient history . . . but an entirely original idea conceived and carried out with commendable zeal, and oftentimes in the teeth of persecution and oppression.

But in Hindu India, the wages of social service is not exactly what we find in other parts of the civilized world.

Strangely enough, one of the direct consequences of thus elevating the Depressed Classes of the land was a piece of legislation which has served to strike at the root of freedom of worship among the Christian citizens of this native state. One of the most deplorable disabilities of the Christians in Travancore, which is the most thickly populated Christian center in India, if not in the entire Continent of Asia, is a long-standing royal proclamation, which prohibits the erection of

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places of public worship, without the previous sanction of the government of the state, half a mile being considered the lawful distance necessary between two places of public worship. This royal proclamation, which by a strange coincidence, saw the light of day in 1829, the year of Catholic Emancipation in England, nominally embraces all classes of people; but in actual practise, pressure has been laid on Catholics, by reason, not only of the disproportionately numerous inequitable refusals which they have met at the hands of the government, but also of the indispensable position which places of worship occupy in their religious life.

And now for the genesis of this unique legislation, we need only refer to the Travancore Legislative Council Proceedings for the year 1896, which show how the Christian missionary's solicitude for the welfare of the exterior classes of Hindu society has been responsible for this piece of legislation. It says:

> In the year 1827 or about that time, a Christian church was built at Mavelikara, quite close to the place where the Aurat festival, in honor of the local Hindu diety, had been annually celebrated from time immemorial. The authorities in charge of the Hindu temple brought to the notice of the government that the Aurat festival could not be performed at the usual place, owing to the proximity of the Christian church, which was open to all classes who embraced Christianity. The government then selected another place for the performance of the Aurat festival, and handed it over to the Hindu institution. Feeling that it may not be always possible to make such arrangements on every similar occasion, the government of Her Highness the Regent Rani Parvathi Boyee, during the time when Colonel Morrison, C.B., was the British Resident, issued the proclamation now in force, prohibiting all classes of Her Highness's subjects from erecting places of worship without the previous sanction of government.

Quite impartial and entirely inoffensive as this proclamation seems, its consequences are highly detrimental to the progress of Christianity in India, though the royal hand that set the seal of approval on this proclamation might not have foreseen it. Considering the Hindu temples already existing to number about 10,000, and the area of Travancore to be 7,625 square miles, of which a third is reserved forest, it is found that there had already been a Hindu temple in that country at an average distance of half a mile; and consequently the Machiavellian minister that prepared the proclamation of 1829 had actually wanted to stifle the onward march of Christian propaganda in Travancore. Whereas there is a Hindu temple in Travancore for every 100 caste Hindus, there is a Christian church for every 600 Christians only—a glaring instance of the effect of this royal proclamation. The injustice involved in this sad state of affairs becomes clear when we consider that in the Madura Mission in British India there is a church for every 200 Catholics. Moreover, the Christian population of Travancore is increasing rapidly, the last census revealing an increase of 37 percent. The priests and bishops who have to care for their newly recruited converts are therefore put to many inconveniences and suffer hardships at the hands of unsympathetic Hindu officials in whose unscrupulous hands the royal proclamation in question becomes a potent weapon for putting down the progress of Christianity.

In fairness to the enlightened Hindu rulers of Indian native states, however, it should be gratefully acknowledged that they had evinced a spirit of religious toleration and broad-mindedness even before Queen Victoria's famous Proclamation of 1859 assuring her Indian subjects that their religious freedom will, in no way, be violated. History records how Pope Clement XIV on being informed of the numerous benefits Catholics had received from the then Maharaja of Travancore sent two delegates with a special message in 1774, whom the Maharaja welcomed in a right royal manner, and received the Pope's letter with profound respect, while the cannons of the castle fired a salute. Even within living memory, Archbishop Fumasoni-Biondi (now Cardinal Prefect of the Propaganda, Rome), while he was Apostolic Delegate to the East Indies, had honored the occasion of the sixtieth birthday of the late Maharaja of Travancore, by taking in person to him an autographed letter from Pope Benedict XV, in grateful recognition of the royal benevolence to the Christian cause. Similarly the Maharaja of Patalia, another Hindu prince, during his recent tour through Europe, was so well disposed toward the Father of Christendom as to receive from His Holiness the Grand Cross of St. Gregory of the Military Class and a handsome rosary on behalf of his consort.

The responsibility for Christian disabilities in Hindu India therefore rests, not so much with the Hindu native princes, who have a tradition of toleration behind them, but with the caste Hindu officials of Hindu India, who wield an influence in those states which is out of all proportion to their numerical strength or cultural advancement. Consequently non-caste Hindus, Christians and Moslems of Hindu states are engaged in a desperate struggle to secure for themselves their due share of public offices, as well as seats in state legislatures. Under the circumstances, it is quite plain that Christian disabilities in Hindu India will vanish as soon as civic equality and social justice are guaranteed through the progressive development of democracy, under the strong hand of Great Britain.

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# YOU SELL PAPERS

By E. C. NASH

SOMEHOW you find yourself on the subway with about 100 copies of the paper that embodies your cause, bound for 59th Street and Broadway, the scene of distribution. It is a paper born and bred without benefit of advertising and it works at a 7-point program of social action that grips you, a program sponsored by the ethics of an age-old culture known as Catholicity. You love every line of ten to thirty-two point agate and display type in it. But this is the first time you have essayed to prove that love by getting out among the good men, the sad men, the bad men and the glad men who lend their ear in that arena of free speech known as Columbus Circle.

On the theory that it is much better to plunge bodily into an ocean of cold water than it is to wade in, shivering, you decide to abolish all thought of the coming event and establish yourself behind the evening paper. But your thoughts will revert to the fact that the family you just left by no means grasped the full significance of your act. None of them volunteered to come along and protect you. They behaved very casually, just as though they were in the habit of seeing you embark from the fireside each night with a bundle of papers under your arm. By the time you change to a local at 72nd Street you abandon all attempts at the refuge-in-restraint-of-thought policy. You gaze with frankly sick longing at the chattering group of middle-aged, well-fed women happily bent on an evening's lark, at the mild-looking young swain with the peaches-and-cream girl . . . why *didn't* you accept the Gardners' invitation for an evening of revelry and small talk, however dull?

Something bigger than you, however, propels you off the train at 59th Street, still fondling your bundle of papers, a bundle that might so easily be left surreptitiously on the station bench while you seek hiding in a particularly dark movie. . . .

You emerge and consider the scene. Can this be the Circle that has launched a thousand New York hours for you—of party, of theatre, of music, of song and dance . . . of Childs? Days when the soap-box orator was a minor theme in a city symphony, a something to be flown by on the wings of the wind, to be amused by if you had the time to stop, look and listen?

Yon cop looks a little sinister. Does he know your fell purpose? Should you have a license? Will he find out that you have none? Will he be appeased if you explain that, while you "accept donations," you do not necessarily "sell"? You advance prepared for nothing.

Seemingly there are three pitches in operation, but investigation proves that your orator is not among them. The first boasts a Negress intent on screeching her audience into salvation. She waves a menacing Bible every now and then. Is anybody taking her seriously? It is hard to tell. There is much guffawing and a cop, out of the kindness of his heart (?) personally conducts to the rear ranks a too brutal heckler. The second group surrounds a Communist who implores his audience to pay no attention to the patrol wagon which drives up on the right to conduct whom, or what, off you cannot see; the third, over at the park entrance, surrounds the fountain where little "Italianas" in various states of undress disport themselves. If you *knew* your Circle you could have spared yourself the trip over there.

Back again in the main arena you see another pitch establishing itself. You bespeak one of the group. It is the Catholic Evidence Guild, setting forth stand and flag to expound the truths of Catholicity. It is regulation that each pitch outfit itself with (1) a license, (2) a stand, (3) an American flag. Mr. B—— is a thoroughly nice young man but he implores you to go sell your papers anywhere but in his vicinity. The New York hierarchy has but recently approved the antics of the Catholic Evidence Guild. It is being watched very closely. Did it seem to be in connivance with you, who have not as yet received official hierarchal approval, the inference might not be overfavorable. With a sigh you promise to eschew his vicinity. Your paper is the *Catholic Worker*.

Still your orator does not arrive; so, under the patronage of no one, you decide to take the plunge. The first two contacts are terrible. Whatever made you think you might be of use in the paper business? Ah, a listener-in reaches forth a cent, making a snide remark relative to "that kind." There is a disturbance on the left. A furious white woman who has just set up her stand and flag is demanding that the Law remove a certain wretch who is cramping her style considerably. Protesting violently he is hustled away by the obliging Law. His "I ain't doin' nothin'," is challenged by her piercing, "I can't stand the way he looks at me. . . . I can't talk with him standing there." Relieved of the menacing presence she now bellows in fine style and produces and brandishes a Bible with which to emphasize her remarks. She needs all her enthusiasm, her leather lungs, any weapons she can produce. To her left is the monarch of them all—judging by his large-sized audience—and his bile at this juncture is directed forcefully, albeit vulgarly, toward the lady Bible waver and the Catholic Evidence Guild. He is an agnostic. Frequently his remarks are applauded and every time he commands his audience to gaze upon the foul spawn of Christianity to his right, heads are obediently craned in that direction. Somehow you achieve the conviction that only the restraining influence of the ubiquitous Law prohibits fists and feet from flying in the same direction.

Meanwhile you are no shirker. You mill around from one group to the other offering your wares, being drawn into discussions, getting a penny here, a dime there, mostly nothing but "acceptance," some refusals and, amazingly enough, at one spot, a quarter!

Back at the Communist stand you find another orator installed—the earnest, blue-shirted, worker type who speaks very well and handles his crowd dexterously. A spirited heckler arouses the ire of a too zealous Communist in the crowd and the meeting is in danger of dissolution through the imminence of a good private row. . . . "Hey, fellah don't do that, please . . . *please* fellah . . . will someone take him for a walk! . . ." and finally order is restored.

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Your *coup d'état* is to burst into the Communist manager group, four or five strong, feeling just about as acceptable as Willie Hearst, victim of the major offensive of the Communist forces this evening. Somehow your head remains intact, the *Catholic Worker* is accepted and you emerge with a clean enough looking human at your elbow who claims to do all his sleeping in the park. With his stable-mate of the great open spaces, whom he has signaled, two or three others gather around. You distribute the last of your papers, meanwhile involved in some discussion, sociological, theological, what does it matter, for suddenly you look about and behold yourself the center of a group, the nucleus of a pitch of your own. . . . What? no license, no stand, no flag? In a panic you conclude your remarks and melt quietly out of the picture.

And there, at last, is your orator. Peter with his French accent, his rolling r's, his unkempt air and open shirt collar. He has a goodly audience but you manage to insinuate yourself through the crowd and to arrive at his right elbow. You eye calculatingly what looks like a bundle of *C. W.* papers under his chair. Should you make a dive for them? Would he fail to recognize you and resent it? This cogitation is speedily settled by Peter himself. He and his listeners are too thoroughly diverting for any further interest in paper selling . . .

"The bourgeois capitalist
and his spiritual son,
the Bolshevist socialist,
believe in getting
all they can get
and not in giving
all they can give

"if common sense was common,
Bolshevist socialists
would not be
rugged collectivists,
they would be
communitarian personalists

"anyway,
the counsels of the Gospel
are for everybody
and if everybody
tried to live up to them
we would bring order
out of chaos,
and Chesterton would not have said
that Christianity
has not been tried. . . ."

It is half past ten when you leave Peter's elbow. The moon rides high and handsome over the arena of free speech. There is no perceptible thinning of the ranks of listeners anywhere. Columbus, by the grace of God instrument of discovery of your fair country, looks dispassionately down upon the milling hundreds at his feet. Illuminated windows in the far background of skyscrapers owned by multi-millionaire Hearst lend unblinking eyes to the scene. In one direction the gracious vista of the park fades into the horizon of the crisply blue summer sky; in another, a narrow bit of Broadway slinks into comparative darkness against the brilliance of the Circle's incandescent glow.

You started your expedition feeling about as safe as Force Gordon's wench in the palace of Hi Le. You end it convinced that you would have far more need of your gun in the Union Club. Subway-bound, various highlights assail you . . . the sharp-faced little Scotchman who demanded change for his dime with the allegation that he was making "no donations" . . . the Argentine gentleman who made sandwiches in a nearby restaurant, looked for all the world like a family doctor, and invited you to partake of ice cream . . . the two tall lanky lads from Pennsylvania who expected from you a résumé of what every free thinker present was talking about . . . the two who engaged you in discussion twice and established themselves in your mind (womanly intuition only) as plainclothes men . . . the Jewish-student-with-blonde who refused the *C. W.* and told you he listened to the Communists purely as a Patron of Free Speech, whereupon you won him over by pointing out the equal necessity of patronage for a free press . . . the distressingly large number of individuals who had left "religion" because religion in the form of true charity seemed to have forsaken them . . . the park-bench sleeper who had been waiting for a PWA job for three years . . . the strong sentiment against war—any kind of war except class war. . . .

You still feel like a rank amateur in this business of meeting mind to mind the bad men, the sad men, the mad men and the good men who haunt the Circle. But, you gaze with righteous scorn at the subway station bench that leered at you with its tempting, though cowardly, suggestion just three short hours since.

## *The Magi Gifts*

For *Myrrh,* dear Triune God, I offer You
The Body, pure and beautiful, of Christ the King,
May It be my salvation!
His five sweet Wounds, dyed deep with Passion's hue:
For all the sins of man since time began,
I give them You, a holy offering
In humble reparation.

As *Incense* offer I, Thrice Holy God,
The Soul of Christ the Son of Man, most nobly pure,
And may it sanctify my own!
His fragrant deeds, the dolorous way He trod:
Because the world, insane, rejected You
I swing my censer high, O dearest God,
Before your glorious throne.

For *Gold,* One God in Three, now looking down
Upon the nations' eager Expectation,
May He my ransom be!
I offer You Divinity, the peerless crown
That made the halo round the Manger-Crib,
And lit the hills of Bethlehem's little town:
May Christ-Love come to me!

SISTER MARY CANISIUS.

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# Seven Days' Survey

*The Church.*—Pius XI was highly gratified at the world-wide response to his Christmas Eve radio message. Listeners the world over were profoundly touched at the difficulty the Holy Father experienced in delivering this eloquent plea for peace and justice on account of sorrows and anxiety and the enfeebled state of his health. * * * The Society of the Atonement at Graymoor, Garrison, N. Y., has announced the special intentions for each day of the annual Octave of Prayer for Church Unity which begins January 18, the feast of St. Peter's Chair at Rome, and ends January 25, the feast of the Conversion of Saint Paul. These intentions include the return of various Protestant bodies to the fold, the conversion of the Jews, the success of the missions throughout the world and the return of lapsed Catholics to the sacraments. * * * Mr. Tsiang Hong-li, a sixth-year medical student, is president of the Catholic Youth Organization at Aurora University, Shanghai, a group which visits each week the penitentiary in the second district, St. Mary's Hospital and St. Anthony's Hospital for the penniless of the poorest classes. In addition to teaching catechism to the prisoners they go to the camps of the rickshaw-pullers to instruct the children in Christian doctrine. The university has provided books, magazines and a special reading-room for the society, which is also planning a lecture course on topics of special interest to Chinese university students. * * * The General Council of the Eure has unanimously approved a memorial to the French government to withdraw the ancient Abbey of Bec-Hellouin in Normandy from army use as a cavalry remount station to make it a study, rest and recreation center for French, British, and possibly Italian, intellectuals. The abbey achieved its greatest renown in the latter half of the eleventh century because of the noted philosophers, Lanfranc and Saint Anselm. * * * The All-Australian Catholic Education Congress in Adelaide, South Australia, disclosed that Catholic schools comprise 11.6 percent of the schools of the commonwealth, their pupils 17.5 percent of the attendance. * * * Monsignor Wang, Prefect Apostolic, celebrated a solemn high Mass at Fengsiang, Shensi, China, to commemorate the massacre of 100 Christians and the destruction of 30 churches there twenty-five years ago. * * * Greetings from similar organizations in Uruguay, Peru, Venezuela and Costa Rica were conveyed to the first national congress of the women's branch of Catholic Action in Chile last month.

*The Nation.*—Secretary Roper reported that for the calendar year of 1936 the estimated national income was $60,000,000,000. For the first time since 1929 the income will equal income paid out. The nation was in the red by about $66,000,000 last year and in 1932, by $9,000,000,000. * * * The ship strike continued to cause appalling losses on the East and West Coasts. In New York, the longshoremen having failed the strikers, there was a strong movement to get the teamsters to strike and refuse to haul produce from the docks. * * * The President's Committee on Crop Insurance strongly recommended the institution of wheat insurance in the next session of Congress so that it could cover the 1938 crop. The report showed net federal expenditures for agricultural relief in the ten years ending June 30, 1936, of $615,937,000, not including benefit payments under the AAA. It predicted that an insurance plan would reduce these outlays sharply. The plan differs from one recently submitted by wheat farmers in that the government is called upon to stand only the overhead administrative expenses, whereas the farmers wanted the government to pay a large share of the total costs. * * * Japanese official news sources indicated that on the expiration of the Washington and London naval limitation treaties at the end of the year, the Japanese will attempt to cooperate with the United States in setting up new peace machinery and armament limitation accords to govern relations in the Pacific. This is an apparent reversal of the position Tokyo has recently taken, a sort of Monroe Doctrine for the Orient, not recognizing the United States or other western powers as competent to deal with Eastern Pacifis affairs. It will directly affect the neutral status of the Philippines. * * * A large loophole in our neutrality laws appeared December 28, when the State Department was forced "reluctantly" to issue a license for the shipment of airplanes and engines valued at $2,777,000 to Bilbao, chief western port of the Loyalist Spanish government. The recent laws do not include "civil wars" in their prohibitions of arms shipments to warring countries.

*The Wide World.*—Christmas found Spain, land of countless memorials to the Catholic faith, still deadlocked in the most destructive civil war of history. But there was no fighting of major importance during the week. International complications were in the foreground of the discussion. It was announced that General Wilhelm Faupel, Nazi Ambassador to the Burgos government, had told Hitler nothing short of a German auxiliary army of 60,000 men could assure the victory of the insurgent cause. Almost at the same time Minister Yvon Delbos told the German Ambassador to France that unless Nazi shipments of men and arms ceased, his government could no longer maintain respect for the non-intervention pact. But Italy assured Mr. Anthony Eden that she would not support Germany in Spain, preferring instead to come to a working agreement with Great Britain. This move was reassuring, but it did not dispel English fears lest Germany's "wild men" might proceed to act nevertheless. A report from Paris stated that spokesmen for France had professed willingness to restore to Germany some of her pre-war colonial possessions in Africa if a measure of "controlled disarmament" were agreed to. Meanwhile the Palos, a German freighter, was seized by Spanish

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Leftist forces in neutral waters, and Berlin issued a brusque warning that the ship and its crew must be released immediately. The Madrid government insisted that the Palos carried war supplies. Tension was general throughout Europe, which listened to Pope Pius's plea for peace. This address was not rebroadcast in Germany, though the note of solemn warning against the Nazi philosophy must have been heard in many parts of the country by listeners who picked up the Vatican City station. * * * Marshal Chiang Kai-shek was released from durance on Christmas day, and returned to get a rousing welcome from 200,000 Chinese massed at Nanking. He asserted that blame rested upon him for having been so careless as to permit capture of himself, and urged the government to punish him accordingly. The kidnaper, Marshal Chang, accompanied the generalissimo and seemed quite crestfallen. Urging that punishment of his misdeeds be made to fit the crime, he apologized with great humility. Apparently no bargain had preceded Chang's abandonment of his designs. * * * A decree seizing profits accruing to German firms by reason of the devaluation of foreign currencies was passed by the Hitler government. The sums involved are said to exceed $500,000,000, but whether collections can be effected is a great problem. The seizure was based on the assertion that "the common good takes precedence over the individual good."

* * * *

***English Bishops Speak.***—The Advent Pastoral Letter of the hierarchy of England and Wales discusses the problem of social justice. It upbraids injustices which have grown out of the capitalist system, and reckons earnestly with the threat of Communism. But it also bravely proposes an examination of the Christian conscience, in words which have been widely heeded. We quote the following: "In this country we must acknowledge that much progress has been made in social reform. But we are far from the recognition of those Catholic principles which we have been taught ought to be applied in order to remedy the poverty and misery of so large a number of our fellow men and brethren. On social and allied questions we Catholics in England and Wales have not been able to influence to any great extent the economic life of the country and the system on which it runs. We are not of course responsible for the system, but perhaps we could have done more to change it and to influence people of good-will throughout the country had we been less fearful of proclaiming papal teaching and more anxious to practise it ourselves, even on the limited scale which must necessarily be ours. The defects and injustices of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely the Communists are teaching the workingman that the Catholic Church supports the system of industrial capitalism, and not merely the Catholic Church but all religious bodies. . . . We, therefore, your pastors, in the tradition of our predecessors, and notably of Cardinal Manning, publicly raise a united cry against injustice, and against the oppression of the poor and of the workers, against the exploitation of the helpless."

***Fixing Responsibilities.***—Cardinal Liénart, Bishop of Lille, France, has had correspondence with the Communists of his region which has been interestingly reported by *La Vie Catholique* of Paris and the *Tablet* of London. After giving a speech at a diocesan congress, Cardinal Liénart received a letter from the secretaries of the Communist party of the region of the north of France, and he replied in an open letter: "I have carefully read the open letter you addressed to me about my discourse. . . . In a moderate tone it addresses grave reproaches to me. . . . [My discourse] does not at all, as you say, reduce itself, from the second sentence, 'to a violent attack on Communism' which I would seem 'to want to make responsible for all the evils humanity suffers.' When I tried to fix responsibilities, I did not incriminate your party, but two doctrinal errors: 'atheistic materialism,' which was anterior to Communism and which has simply produced among you its logical effects, and 'economic liberalism,' which has made capitalism depraved and brought on its abuses. Of these two errors, you do not recognize the first and I regret it. But since I, as you, have recognized the second error . . . it would have been fair for you not to insinuate the contrary by writing: 'Would it not be more useful, instead of blaming us, to remind the employers of their Christian duties?' It is precisely my duty to remind both workers and employers of their Christian duties, nor did I overlook it in Lille when I cautioned workers against atheistic materialism, and employers against economic liberalism. And by so doing I put the blame on neither of them; I simply criticized their fatal errors. As for Communism . . . why have I denounced it as a peril? . . . It pretends to be a remedy. But how is one to judge the value of a remedy? By its program or by trial? . . . I subscribe without reserve to this program [as presented in the letter from the Communist secretraies], which is, as you will agree, not unique to Communists. Only the question I ask myself is this: how does Communism act to obtain these ends? [The Cardinal considers Russia.] It is before these sad realities that I have denounced the Communist mirage as a remedy worse than the evil. . . . Far from dividing France into two hostile camps, we extend a friendly hand to all, Communists included, to cooperate in the Christian plan, in the social rebuilding of the world."

***Non-Catholic Religious Activities.***—The twenty-fourth annual meeting of the National Lutheran Educational Conference will take place at the Mayflower Hotel in Washington, D. C., January 11 and 12. The chief topic for discussion is the relation between Church and State together with the function of the Christian college therein. In addition to the general meetings there will be sectional meetings for seminaries and colleges. * * * The *Friends' Intelligencer,* Quaker weekly of Philadelphia, reports that Sylvester Jones has been sent to Spain to find out "what Friends can do in a non-partizan spirit of reconciliation for the women and children who have fled from ruined Madrid." Mr. Jones will visit Valencia where English Quakers have already started a small relief station and will, "if possible, discover conditions on both

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sides of the battle lines." Professor P. M. Malin of Swarthmore College has been named chairman of the Spanish Committee. * * * Local clergymen at Jamaica, Long Island, N. Y., were reported as ready to take an active part in the sit-down strike at the Emergency Relief Bureau there. Reverend Frederick Reustle, Executive Secretary of the Queens Ministers Council for Social Action, declared that "the arbitrary dismissal of 25 percent of the workers in the WPA is conclusive proof that dismissals are not proceeding on a basis of need. In the name of God we protest a balanced budget at the expense of men and women already reduced to a low standard of living." Dr. Reustle threatened to picket in support of his contentions. * * * Reverend Dumont Clark, director of the religious department of the Farmers' Federation, reports that in western North Carolina alone there are over 300 country churches supported by the Lord's Acre Movement, whereby parishioners unable to contribute money for the support of their churches make donations in kind.

*"Review of the Year* 5697."—In behalf of the American Jewish Committee, Harry Schneiderman has issued a review of the Hebraic year just ended. The little book is of exceptional interest because of its description of the anti-Semitic activities of various countries. Efforts to promote a better understanding of Jewry are likewise listed and commented upon. It was in every sense of the term a difficult even a harrowing year. But, despite minor problems of various kinds, the situation in the United States was favorable. Notable was the decline of Nazi influence here. "The decline in the Nazi anti-Jewish movement noted in the preceding Review continued during the period covered here," writes Mr. Schneiderman. "From the beginning the movement did not have the support of representatives of the decent and respectable German-American elements in various parts of the country. The factional squabbling among the leaders of the movement, and the conduct of the Nazi government, especially its rearming policy and its violation of treaties, did not inspire the American public with any great desire to adopt Nazi ideas or methods." Similarly the record is less than disastrous in so far as Austria is concerned. Although Leopold Kunschak and others demanded the elimination of Jews from Austrian economic life, the principal difficulty grew out of sympathies aroused by the Palestine disturbances. Chancellor Schuschnigg several times adopted measures to hamper the success of anti-Semitic propagandists, and there was no curtailment of Jewish privileges.

*Cuban Army Coup.*—On the instance of Colonel Fulgencio Batista, since 1933 leader of the army and strong man of Cuba, President Miguel Mariano Gomez, thirteenth president of the Republic of Cuba, was removed from office Christmas Eve by a 22 to 12 vote of the Cuban Senate. The specific point at issue was a rural school program costing $1,500,000 to be financed by a tax of $.09 a bag on all sugar produced in the island. The schools were to be operated by the Cuban army and, in fact, 700 of them have already opened. According to the provisions of the bill 2,300 more were to be opened in 1937. President Gomez was opposed to this plan of placing education in the hands of the military as leading to class antagonism. The measure passed both Houses without much difficulty and Colonel Batista organized agrarian demonstrations and waged an intensive press campaign in its favor. On December 21, President Gomez vetoed the bill, his impeachment followed three days later and Vice-President Federico Laredo Bru automatically became President. Up to the time we went to press there had been little overt show of violence except for a rather generous flourishing of guns in the Senate, December 22, a gesture cut short by the threat of Arturo Illas, Senate President and noted marksman, that "the next gentleman that uses a gun will lose an ear." In fact the Cuban people seemed strangely apathetic about the whole affair. Only after President Gomez had returned to private life was there any sizable popular demonstration in his favor. Colonel Batista, who has built up the army from 3,000 to 22,000 men and housed them in extensive model barracks, is said to enjoy considerable personal popularity with certain classes, notably the wealthy and the agrarians of certain districts. At the same time the modern Cuban is said to be temperamentally averse to political coercion. A more avowed Batista adherent is expected to succeed the incumbent President Bru in the very near future.

*General Von Seeckt.*—On December 27, General Hans von Seeckt, doubtless the best-known among recent German military figures, died in Berlin. He was in many respects an enigmatical figure; and the circumstance that he possessed a "poker face" helped to make him still more of a puzzle and a problem to the world at large. During the disturbances which followed the armistice of 1918, order was restored by Noske in behalf of the Majority Socialist government. But soon a number of army officers had reorganized part of the veteran forces under the name of *Reichswehr;* and, the number of troops having been fixed at 100,000 by the Versailles Treaty, General Von Seeckt was given an opportunity to carry out his plans. These were essentially: organization designed to render possible the maintenance under cover of a general staff; and separation of the military arm from politics. The arrangement functioned perfectly throughout an era of putsches—the decisive moment being when the General, in response to a query, announced that "the Reichswehr obeys me." Later on Von Seeckt felt the urge to become a figure in politics. Having resigned his command in accordance with the system of rotation he himself had devised (though the immediate cause was a flurry of excitement over alleged intrigues to restore the Hohenzollerns), he took a seat in the Reichstag. Gradually he was talked into believing that he might become President of the German Republic. In all probability he imagined that the Hitlerites would favor his candidacy. At any rate he was one of the most active among Stahlhelm officials eager to effect an understanding with the Nazis; and despite his marriage to a Jewish woman, he remained the recipient of honors from Der Fuehrer.

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*CYO for New York.*—The New York archdiocese is taking the second step in forming a powerful Catholic Youth Organization at the present time. The success of CYO in other cities, notably Chicago, already seems secure. It is a functioning plan praised by nearly all persons interested in the problems of youth, Catholic and non-Catholic, and has been advertised to the public by the numerous athletic contests held under its auspices and by the ability of its boxers in Golden Gloves amateur tournaments. A year ago, Cardinal Hayes instituted the central structure for a Catholic Youth Association in New York, and on December 27 he requested pastors in all parishes in the archdiocese immediately to set up parish organizations. Three hundred and seventy-one parishes are involved, and each pastor is requested to name an assistant priest to take charge of the organization of recreational leisure time along lines suggested by the diocesan Catholic Youth Organization. In his Pastoral Letter read at all Masses the Sunday after Christmas, Cardinal Hayes said: ". . . Upon youth the future must be builded. Today in many nations youth, as never before, is being organized, regimented and zealously trained, not always in honest fashion nor always for holy ends. . . . To provide for them a constructive use of their leisure time, to keep alive in their hearts teachings of our faith, to keep them close to our Holy Mother Church, and build upon them the future of our faith, we most earnestly desire the enthusiastic cooperation of our people in the activities and program of our Catholic Youth Organization. . . . The men and women of the parish must lend assistance. Enthusiastic parochial participation is the very foundation of the Catholic Youth Organization."

* * * *

*Progress at Antigonish.*—The Adult Education-Economic Rehabilitation movement of St. Francis Xavier University of Antigonish, continues in its effective, unheralded way to spread beyond the confines of Eastern Nova Scotia. This fall similar developments in the neighboring province of New Brunswick and in near-by Prince Edward Island were well under way. In Nova Scotia itself the movement continues to spread, and it has just been reported that 700 fishermen who work out of Lunenburg, the home of the Blue Nose, pernnial racing champion of the North Atlantic fishing fleet, and the real center of the maritime provinces' large fishing industry, have sent a petition to the university to send leaders to organize study clubs and credit unions for them immediately. Twenty-six leaders from Newfoundland have just returned to their homes after a six-weeks stay at Antigonish and a visit to Cape Breton's study clubs, credit unions and cooperative stores which are operated by fishermen, farmers and coal miners. Bertram Fowler, author of "Consumer Cooperation in America—Democracy's Way Out," is said to be at Antigonish preparing for a lecture tour of western Canada, financed by influential Canadians. A delegation headed by Father H. M. Coady, Director of the university's Extension Department, recently presented to the Nova Scotia government at Halifax resolutions passed at the Rural and Industrial Conference at Antigonish last August, calling for exemption from taxation for cooperative societies, a land settlement policy which will encourage young men to settle on farms, a course in cooperative principles and in practises at the provincial normal school and the regular school curriculum, government interest in by-products from coal and the complete electrification of Nova Scotia. In support of the plea on taxation the resolution says, "The highest legal body in our empire to which our laws must be submitted for final interpretation has ruled that such cooperative bodies are non-profit making and as a consequence the British Canadian Cooperative Society Limited should be free from taxation."

*Relief Problem.*—The public policy toward relief is demanding with increasing urgence the central position among the federal government's problems. On December 28, budget conferences were started in the White House, so the problem must be faced soon. Louis Stark contributed a series of comprehensive articles to the New York *Times,* examining relief from more angles than we can mention here. The approximate expenditure for public relief since 1933, including WPA, CWA and local and state funds, has been $8,000,000,000. At present the families and single persons wholly idle and receiving relief, and persons from relief rolls on WPA, number about 3,805,000. The total number covered by relief expenditures approximates 11,500,000. The number on WPA on December 5, 1936, was 2,383,332, and the monthly expenditure on them, $167,785,000. It is believed that the number on relief and the number totally unemployed but not on relief is approximately the same. Experts agree that in order to reduce the unemployment to the estimated 2,000,000 of 1929, production would have to be increased to 20 percent above that of 1929. Unemployment and relief for unemployment are not new with the depression; they were great and continually growing before 1929, but not faced in any public or orderly manner. Indeed, this year for the first time even since the depression there appears some likelihood the problems will be met as permanent characteristics of our industrial and economic system. Harry L. Hopkins is exerting the greatest pressure to force the government to organize a permanent national program. The Chamber of Commerce leads the movement to prevent the crystallization of continued and expensive governmental action in this new field. At the very beginning, the problem of classification is almost insoluble: Who shall be considered unemployed? Who employable? There is the "Aunt Susie" problem. Before the depression she needed no relief and no gainful occupation, having enough income of her own and from gifts of relations to get along. What about wives and women in general? Then there is the classification by ability and skills. Seventy-five percent now on WPA are unskilled, and industry already claims it cannot get sufficient properly trained workers in certain fields. There is the problem of supplementary relief, subsidies to low-wage businesses. And now every class remotely affected by federal relief grants during the past four years has developed vested interests in relief, demanding as a right that recent expenditures that helped them must be kept up.

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# The Play and Screen

## *The Wingless Victory*

MR. MAXWELL ANDERSON has not yet written the play that it is in him to write. He has many of the qualities that go to make a great dramatist—high purpose, sincerity, a command over words, poetic feeling, a sense of the theatre, but he has yet to wed successfully a theme with its perfect expression. "The Wingless Victory" has in it many of his admirable qualities, and during its first act I had the feeling that he was at last going to produce a play such as his admirers have hoped for. This first act which depicts the arrival of the sea-captain, Nat McQueston, with his Malay wife and their children in his native Salem is informed with a somber sense of tragedy, and raises high hopes of a well-thought-out, well-coordinated drama, a conflict between the nobility of the Malay Princesss's Christian faith, and the vindictive narrowness of her husband's family, and especially his clergyman brother. But in the next act Mr. Anderson goes far afield and instead of concentrating his effort in working out of his theme he scatters his interest, weakens the character of the sea-captain, and lowers the dignity of the subject by making it one of race prejudice pure and simple. The final act is still more unfortunate, and seems more the libretto of an old-fashioned Italian grand opera than a play of today. Because she has been, as she thinks, abandoned by her husband, the Malay Princess poisons herself, her two children, and her maid, and delivers a series of monologues in which she renounces Christianity and returns to her tribal gods. Her husband returns repentant, whereupon she denounces him, but when he finds his children dead, she repents and dies in his arms.

Now this is all very well in a certain type of opera, but it will scarcely be taken seriously when put into the spoken drama. Oparre, the Princess, is colorful in her first entrance, but she speedily becomes as unreal as a hundred other Malay princesses have been in popular fiction. All Katharine Cornell's art, her magnificent presence, the beauty of her voice, the feeling of her reading is unable to galvanize it into life. And if Miss Cornell could not do it no one could. Excellent artists such as Effie Shannon, Ruth Matteson, Walter Abel, Kent Smith and Myron McCormick give their best to make believable the Yankee characters, and in the first act succeed perfectly. I do not know if this is so, but the two last acts seemed to me to have been written hurriedly; they contain fine passages, but they are not coordinated and synthesized. Mr. McClintic's direction and Mr. Mielziner's settings are both admirable. (At the Empire Theatre.)

## *Aged 26*

ANNE CRAWFORD FLEXNER'S play has to do with the love of John Keats for Fanny Brawne. It is sensitively written, beautifully produced, acted and set. Indeed, after the long-winded first act, with its procession of Keats's fellow poets and its interminable literary expositions, the author has probably done as well with the subject as could be done. If the love of Keats for Mrs. Brawne had possessed the stuff of drama Miss Flexner might have written not only a graceful, but a moving play. As it is, the play has charm and pathos, and those who love Keats will do well to see it, for Robert Harris is the consumptive poet in face, in figure, and in action. In fact Mr. Harris is one of the most interesting revelations of talent the New York stage has witnessed in several seasons. Splendid performances, too, are given by Kenneth MacKenna as Charles Brown, Keats's friend; by Leona Powers as Mrs. Brawne; by Matthew Boulton as John Taylor; by H. Cooper Cliffe as Mr. Hart; and by A. G. Andrews as Dr. Sawrey. Harry Wagstaff Gribble's direction and Stewart Chaney's settings are worthy of the acting. In short, all that Richard Aldrich could do for the play he has done. (At the Lyceum Theatre.)

GRENVILLE VERNON.

## *The Plough and the Stars*

SEAN O'CASEY'S play took ten years to travel from its first production, in 1926, at Dublin's noted Abbey Theatre, to the stages of playhouses the length and breadth of Britain's islands, Canada and America. Hollywood's version is a distinctive drama that reenacts in a most sincere manner the O'Casey tale of the Dublin uprising of 1916, when the Citizen Army, acting with stirring swiftness, waved its flag of the plough and stars to signal "The Rising," the long-awaited armed revolt for Irish freedom.

Probably the most commendable aspect here is the respect shown by the producers for Mr. O'Casey's first-hand knowledge of his subject, of the deep emotionalism of his countrymen and their enlivening bits of rich, rare comedy. Deft artizanship is evident everywhere in production detail. The acting is equally as capable, aided by the presence of members of the original Abbey Players, imported from Ireland especially for this purpose. Additional credit for the power of the film is attributable to the settings, to superior photography and to a stimulating music score. Too, Dudley Nichol's screen adaptation and John Ford's direction emphasize the bitter drama with its many contrasts, all centering on a welter of military action during which a young wife's love for her husband transcends her devotion to the cause. It is a human document which makes one believe deeply in the characters.

## *Gold Diggers of 1937*

IDENTICAL "popular" back-stage elements prevail in this as in previous editions: light musical comedy overflowing with "gorgeous girls" in gold and glitter who dance with precision to symmetrically perfect formations which are worked out under lavish settings to the tunes of occasionally catchy music. There is another gag premise, that of a life insurance company suddenly finding itself in the show business, with the wild agent, Dick Powell, aided, principally, by Joan Blondell, trying to keep Victor Moore, $1,000,000 policyholder, alive, while the heavies seek to finish him and thus collect the fortune.

JAMES P. CUNNINGHAM.

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# Communications

## HOUSING

Minneapolis, Minn.

TO the Editor: In reading your issue of December 4, 1936, I notice under the heading "Housing" your quotation of the National Association of Real Estate Boards convention at New Orleans and some remarks that were made by government officials at the A.F.L. convention at Tampa.

Anyone in the real estate business will agree with the resolution passed at the Real Estate Board convention. The reasons for this resolution were several in number, the principal one being that these low-cost housing projects of the United States government have never been successful from the standpoint of ability to pay the low interest charges, taxes and retirement of principal. This has been true even with rent schedules on a basis too high to attract the tenants for whom the project was initiated, in other words, those paying low rents cannot afford to pay the rent asked for these new buildings.

Your quotation of what Mr. Landon Post had to say and the remarks attributed to the P.W.A. representative at the A.F.L. convention in Tampa are both good illustrations of the fact that those handling these projects are not practical.

The truth about housing in this country is that private capital and business stand ready to supply all the housing needed just as soon as taxes on real estate are reduced to an amount which will relieve real estate from its unfair burden of taxation at this time. The heavy goods or capital goods industry will never recover until taxes are reduced to this point and, of course, we will not in this country be relieved of unemployment and recover from this depression until the heavy goods or capital goods industry does recover.

All civilized countries in the world today, with the exception of the United States and Canada, tax real property on the basis of productivity or income. It is inconceivable that someone in authority in Washington does not realize the situation and at least make a start toward the solution of this problem which is basic and absolutely a necessity if this country is to recover from the depression and our present unemployment situation.

EDWIN L. SOMERVILLE.

## COMMUNISM AS A DECOY

Rome, Italy.

TO the Editor: Father Reilly, writing in the Communications section of THE COMMONWEAL for October 30, aptly points out a pitfall that should be avoided at all costs in our crusade against the menace of Communism. The gist of his warning is contained in the question: "Are we going to play into the hands of those who raise the cry of Communism for political motives or as a pretext for opposing sound reforms . . . ?" And in the conclusion of his letter he gives an extremely useful bit of advice when he says, "Every Catholic who takes up the crusade against Communism must continually check up on himself to see whether he is working *effectively* [italics mine] against this undeniable evil."

This advice I consider very useful because in a crusade against such an insidious and unscrupulous menace as Communism, zeal alone is not sufficient, be it ever so well motivated. There must in addition be prudent planning and a cautious choice of adequate means if the work is to be effective. Above all, it is not enough for those of us who wish to carry our Holy Father's battle cry into practise merely to reiterate his words of condemnation of Communism, to point out the irreconcilable antagonism of communistic teaching to Catholic truths and principles, to broadcast the alarm about communistic designs to every potential victim. All of that is scarcely more than a statement of the obvious *status quaestionis,* which, as Father Reilly points out, may be employed by various groups as a decoy to further their own ends.

I think we can have enough faith in humanity to believe that there is not a sufficient number of individuals in America willing to embrace Communism solely on the appeal of its anti-Christian philosophy to constitute a real danger to the Church or to the present form of government. Yet I would not say that there is no such danger, even though I realize that Communism derives its immediate strength from numbers. There seems to be a serious contradiction in these statements, yet it is this seeming contradiction that we must study and try to understand; since it is merely a conclusion from the apparent contradiction of facts that stares us in the face every time we think of Russia and Mexico and Spain (the latter two predominantly Catholic countries).

These facts should teach us that Communism has some subtle appeal which is capable of counteracting many of its other phases that are naturally repulsive to a normal human being. Destroying that appeal or rendering it ineffective is the secret of our success; but that is not so simple as many of us might be tempted to assume. Certainly we cannot destroy it by simply scrambling the whole set of problems into a convenient mass and launching a broadside of general platitudes against it. That method might work in the case of a dictator with an army capable of rendering his platitudes fearful. But ours must be a more reasoned and a more charitable one—one that will go to the heart of the problem and heal rather than smother with fear.

If the problem be purely a philosophical one, only an application of philosophical principles will solve it. If it be strictly a moral problem, then only moral principles are to be applied. But if we discover that it is predominantly an economic one, then we must seek an economic approach to it first of all. And I believe that the central problem on which the efficacy of communistic appeal hinges is primarily an economic one. Therefore I would say that all the energy we expend denouncing communistic doctrine, exposing its contradiction to moral principles, and exploding its false economic theories, will avail little, if we do not at the same time effectively attack the economic causes that help to make the communistic appeal attractive.

No one would think of solving a difficulty in electrical engineering by applying principles from biology. If the

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parish church is consistently overheated so that a half of the congregation sleeps through the Mass, no amount of moral exhortation on the part of the pastor will vanquish the drowsiness. A physical cause is at work there and only a physical remedy will remove it. Similarly we cannot hope to solve a difficulty primarily economic by the application of moral principles alone. Our potential Communist is struggling with economic difficulties. He does not directly will the destruction of government, of the Church, or even of capitalism any more than you or I do; he is looking for economic alleviation. If the question of justice is brought up to him, he might answer that under Communism Christian justice could hardly be more arbitrarily approximated than it is under the present system, where producers of values for society get a mere fraction back in return for their labors while the rest accumulates in the hands of a few more powerful than kings. He himself knows that injustice of some sort has been the cause of his problem, but right here and now his problem is purely economic. Whoever proposes to solve this problem for him will win his allegiance. If the Communist does that better than we, he will win, regardless of how repugnant may be his other stock in trade with which the candidate is not concerned at the time being. But if we recognize the problem and apply ourselves to its solution wholeheartedly, even if this should ruffle the smug complacency of many of us who never met that particular problem face to face, then the danger of Communism will fade out of existence and our victory will be many-sided. The doctrinal, philosophic and moral battle must indeed go on. We must constantly teach and exhort: "O ye of little faith!" Yet we must not stand aloof and ignore the economic difficulties that try that faith, but following our Master a step further charitably proceed to calm the winds and the waves.

Rev. G. Gallik.

## PAN-AMERICAN SPIRITUAL UNITY

Baltimore, Md.

TO the Editor: In Mr. Gauld's excellent letter in The Commonweal, November 27, there is a slip which though of minor importance to his argument is one of those inaccuracies which tend to irritate Latin Americans. He refers to the present Archbishop of Buenos Aires as "the first Latin-American cardinal." The present Archbishop of Rio de Janeiro was created a cardinal some years earlier and his immediate predecessor was also a cardinal.

This is not carping criticism. Mr. Gauld's splendid and timely letter is encouraging to those Catholics of the United States who have for years been trying to awaken their fellow Catholics to an interest in Latin America. But errors like the one noted above have to be carefully guarded against since they really give offense in those countries. For instance, people get into difficulties in Brazil by letting it be seen that they think the language of Brazil is Spanish, and possibly Brazilians would also resent the ignoring of the fact that two of their countrymen have been elevated to the Sacred College.

Edwin Ryan.

## PAX ROMANA

Derby, England.

TO the Editor: Your issue of November 27 containing Dr. Aylward's article on the university secretariate Pax Romana, has just reached me, and I am glad that you were able to publish this account of this promising organization. When its General Secretary, Abbé Gremaud, visited the United States in 1931 to make contacts with university Catholic groups, I well remember the encouraging interviews which we had with Archbishop McNicolas and also with the late Monsignor John Burke. It was with great regret that I read of the recent death of Monsignor Burke for he took a very broad and far-seeing view of the possibilities of Pax Romana in the Americas. Since that year an Ibero-American Federation of Catholic Students has been formed, and also a French-Canadian, and both are associated with the Fribourg secretariate. We continue to hope that the university Catholics of the United States will extend their interest in Pax Romana.

Dr. Aylward mentions that Father Lawrason Riggs was probably the first American priest to attend a Pax Romana Congress (1936). Without wishing to deprive Father Riggs of any honors I well remember that a Father Paul Regan, Missionary of La Salette, was present at the 1922 Congress in Switzerland, whilst the 1928 Congress at Cambridge, England, was addressed by Monsignor Fulton Sheen.

Hugh O'Neill.

## CONSTRUCTIVE COMMENT

Byron, Wisc.

TO the Editor: It's been many a day since an old customer immersed himself in the constructive element. When he came out on the other side, he knew he had an intellectual bath badly needed. Inoculating oneself with modern reading gradually brings on intellectual paralysis and atrophy. It was good to hear that the Church was not allying itself with the despotisms, and that war is not immediately probable. Liked your epitaph on Schumann-Heink. Her naturalness *was* her greatest value. And Bess—turned out a Carmelite. Miss Prism, with a face longer than a steeple. When I take the basket around, it is truly a joy to hear the heavy sounds of half-dollars, and the crackle of crispy greenbacks. Andrew Corry's archness where he said that all education is a graduated inoculation against scandal-taking. He might have added "and selfishness."

Am heartily in accord with William Cram and hibernating. I hate snow. My yard is a sucker for drifts. And have more than a passing acquaintance with a snow-shovel. Have even learned to master the damned furnace. But as long as I have to stay here with the rabbits and foxes, guess I'll dig in with the gophers and woodchucks. Winter's bitterness has a steadier growth than love of riches. Its elephantine footprints are certainly on the sands of Byron, and a keen whistling gale is sweeping out of the N.W. this evening.

Rev. F. A. Shea (C.P.: *Country Pastor*).

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# Books

## Spain

*The Tragedy of Spain, by E. Allison Peers. New York: Oxford University Press. $2.50.*

*Spain in Revolt, by Harry Gannes and Theodore Repard. New York: Alfred A. Knopf. $2.00.*

WIDELY disparate mental approaches are represented in these two books, which lead right into the teeth of the present conflict in Spain. For nearly two decades, Mr. Peers has been an observer on the Spanish scene, interpreting sympathetically, through books and articles, various aspects of culture and life on that peninsula. Although not a Catholic, he has shown himself a reliable interpreter of the Catholic spirit in Spain, and has presented with admirable dignity and restraint an objective picture of the coming of the republic, the writing of the Constitution, and the forces that have led to the present dissolution.

The source of the present conflict, he states, was evident in the Republican-Socialist split or coalition of the Revolutionary Committee itself in 1931. Of particular value is his characterization of Azaña as the leading figure in the development of Left-wing policies, working toward a thoroughly secular state, liquidating Catholic cultural contributions, and introducing Socialist schemes of land distribution. Gil Robles is pictured as the leader of the Catholic and conservative protest, helpless, if constantly articulate, in the face of Zamora's refusal to permit him to form a Cabinet. The responsibility for what he calls the present "chaos" is placed upon the idealists of the Left, who by their extremist tactics encouraged reaction instead of striving to check it. "The extremists," he states ironically, "could afford to tolerate the republic till the time was ripe for their long-desired revolution, after which they would be able to throw aside the republic's founders as men who had served their purpose and for whom they had no further use." The fundamental weakness of the Second Republic, he states, has been the lack of a great leader—a man "powerful enough to rule yet capable of ruling with moderation and prudence."

The lively and mordant volume produced by Gannes and Repard is dominated by a vehemently Left-wing and anti-Fascist complex. Gil Robles, here described as a "Jesuit politician" and *Führer,* constantly rises like a specter threatening the economic and cultural emancipation of the proletariat. Those who were opposed to Socialism and Communism are repudiated as reactionaries. Zamora is represented as the "pliable agent of Gil Robles and Lerroux." Government by the Right-Center is summarized as "openly and irreconcilably opposed to any republic." The waves of strikes, acts of violence and other demonstrations by Left extremists and Socialists, which kept the country in an accelerating uproar, are by the authors justified as an effort to promote the cause of the republic and democracy.

In the second half of this volume a condensed story of the rise of revolutionary labor movements in Spain is given, together with a statement of the economic roots of


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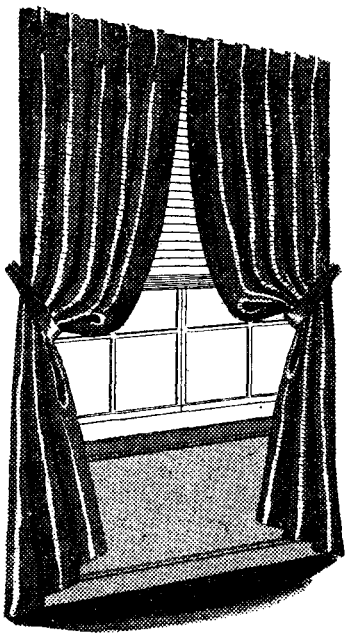

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# Next Week

**THE SPOILS SYSTEM, by Oliver McKee, jr., examines from the near view of an able Washington newspaper correspondent the immense problem of civil service. Mr. McKee knows you cannot simply say, "We will have an ideal career system," and expect to get one. He knows you cannot draw a circle and say, "These are the evils of the spoils system," and thus separate all black from all white. . . . RELIGION AND EDUCATION, by F. A. Walsh, tries to find out what is impartiality in public education and what is partiality toward irreligion. This country is splendidly free from deliberate tyranny and its free school system splendidly developed, but it is shown to be not really adequately free nor are its public schools anywhere near adequately just. Starting with the intention of preserving fairness to all religious denominations, the school system has gradually degenerated to a position which can be accused of being impartially—if largely negatively—biased against all religion. "The absence of a religious test for voting does not mean that a man having a religion may not be allowed to vote; in education non-sectarian cannot mean the exclusion of all religion." . . . NEWMAN RESTS is an extremely felicitous sketch of a trip to Birmingham and Edgbaston and Rednal by John B. McAllister. These were the places where Cardinal Newman lived and left most vividly his splendid impress. The Newman influence still lives at St. Ann's, Alcester Street, and in the foundation of Rednal—in the place and in the people. . . . MONEY, by Brendan A. Finn, is the very definite title of a very definite essay. The Bible and Mr. Morgan can truly tell us that the love of money is the root of all evil, but it apparently cannot be held that lack of money is the fount of all blessings. Mr. Finn expresses with charming straightforwardness some startlingly understandable thoughts on poverty and its not altogether diabolical opposite—money.**

the revolution and an indictment of the landed gentry, the army, and the Church. The outstanding figure of the book emerges as Francisco Caballero, leader of the Left Socialists and real head of the present "Loyalist" forces, "of whom it has been said that the whole working-class movement would have profited immeasurably had he begun to read the works of Lenin ten years earlier." The Church is stated, with considerable disregard for historic fact, to have received huge sums of money and tracts of land from religiously minded landowners "in payment for absolution."

A study of these two volumes is interesting and valuable, not merely for a statement, from different points of view, of the causes of the Spanish upheaval and the objectives of the combatants, but also for an insight into the alignments of political thought throughout the world. Under the negative terms of "anti-Fascist" and "anti-Communist" there appear to be developing new concepts of democracy which do not augur well for religious culture or the rights of man except those granted by the state.

JAMES A. MAGNER.

## The Sons of Donne

*The Metaphysical Poets, by Helen C. White. New York: The Macmillan Company.* $3.00.

RECENT criticism has had much both incisive and affectionate to say about those seventeenth-century poets of the *via media* who issue, with greater or lesser marks of their paternity upon them, from the loins of John Donne. But no one has explored adequately the likeness of doctrine and experience which link them, and accordingly Miss White's book is most welcome. The task is not one for the axe and the plough. It resembles the delicate probing of an anatomist, with the added difficulty that the nerves and sinews laid bare escape any sort of fixed classification. We can tell roughly what was Christian and what Platonic in the inspiration of these men. Their revolt against what they assumed to be the laxities of medievalism is no less marked than their discontent with the all-consuming revolutionary Protestant ethical glow. But just what was at any given moment their immediate spiritual background remains nearly impossible to discern.

Miss White writes with caution and after years of patient attentiveness to what others have said about Donne, Crashaw, Herbert, Vaughan, Traherne. Her final chapter in particular is an admirable summary based as much on insight of rare and penetrating keenness as anything similar I have seen. Of the book as a whole it may be said that reading it will afford a new and better impression of poets everyone should know. But there are some faults, and with these I shall deal briefly because Miss White is a writer of too much promise—if that be the right word after the excellent things she has done—to merit anything less than frankness. First, her prose is too diffuse. An excess of words keeps the reader thinking that he is trying to walk through a snowdrift. With a blue pencil one could prune her writing hard, to its very great improvement. Second, she permits her fondness for

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certain good words to lead her into repeating them over and over, thus blurring the dictional outline.

I wonder if Herbert should be confronted so sharply with the Spanish mystics of the "Dark Night." After all, their tradition was not that of England or of Flanders, as witness both Dame Juliana and Thomas à Kempis. Yet if these are not mystics, who is? Perhaps the query suffices to indicate the difficulty, if not the impossibility, of defining mysticism. It is therefore no wonder that Miss White's book should leave so many problems unsolved. The extraordinary thing is that it answers so many so well—with grace, reverence and beauty.

GEORGE N. SHUSTER.

## A Very Good Book

*The Liturgy of the Mass, by Dr. Pius Parsch; translated by the Rev. Frederic C. Eckhoff, with a Foreword by the Most Reverend John J. Glennon, D.D. St. Louis: B. Herder Book Company.* $3.50.

AT LAST we have in English dress a product of Dr. Parsch's prolific pen; and it seems a singularly happy choice, containing as it does the kernel of that liturgical teaching which has made the learned Augustinian of Klosterneuburg so powerful a figure in the European liturgical revival. It is definitely to be described as a popular treatise on the Mass, simply and attractively written; and yet at the same time it leaves nothing to be desired from the scientific point of view in its treatment of historical and rubrical meanings. Seldom has this reviewer met with a treatment of basic liturgical ideas that so happily combines historical knowledge, rubrical information, and mystical explanation into a synthesis so spiritually stimulating and so informative.

Doubtless this result is due to what might be called the author's objectivity in approaching his task. Obviously, ceremonial action and the totality of symbolism in the Mass have to him a far deeper and more objective aim than simply to instruct and edify. "This memorial of Christ," he says in his introductory chapter, "is not a mere remembrance such as we may have of one of our dead. . . . It is the reenactment of what is commemorated." ". . . Of the greatest importance is the realization that in the Mass Christ reenacts not only His death, but the whole work of the redemption on earth, in every generation, in every place, in every age" (pages 12-14). Individual parts of the Mass are similarly handled, e.g., the Introit, which formerly had a deep mystical significance. "It is clear that . . . the Introit should again receive its rightful place as the entrance hymn of the Mass. The new Roman Gradual apparently inclines to this view, when it expressly directs: 'The chanters begin the antiphon of the Introit as the priest goes to the altar,' thus making the Introit again the entrance chant. . . . We should endeavor to bring back the solemn entrance procession of the priest. Today the priest hurries to the altar . . . as if by stealth. Certainly the solemn entrance procession with its accompanying chant, at least on major feasts, would deeply impress the faithful, and be a proper and fitting beginning for the holy sacrifice" (pages 92 f.).


# UNITED FRONT

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Similar remarks are made with regard to the Offertory and Communion processions (pages 165 and 314).

Other valuable features of this book are the presentation of Oriental liturgical observance along with that of the Roman Rite, so that a composite and truly Catholic view is obtained; several helpful analyses and translations of important texts, numerous practical commentaries (cf. especially Chapter XIX devoted to the "Pater Noster" and Chapter XXIX devoted to the "Prologue of St. John") on the same, a host of relevant quotations from patristic writings, and a comprehensive Index.

All in all, I believe this volume to be a most important and precious addition to the books now available in English on liturgical subjects. It should adorn the shelves of every Catholic library, of every study club, both because of its intrinsic scientific merit and its wide popular appeal. In addition it is calculated to aid in effecting a proper orientation of Catholic piety in general toward the liturgy of the Mass, which, as the author beautifully says, "must become the high altar in the cathedral of our souls; all other devotions and rites of the Church, however beautiful and sacred they may be, are but side chapels and must not be allowed to obscure the view of this high altar" (page 15). I echo the commendation given by Archbishop Glennon in his Introduction, which thus concludes: "Take up and read!"

W. Michael Ducey.

## A Marxist Survey

*Man's Worldly Goods, by Leo Huberman. New York: Harper and Brothers. $2.50.*

THIS book is an economic history from the European Middle Ages to our own time. The greater part of it is brilliant. The author has a first-hand knowledge of history as well as of the writings of historians. He could not be bettered in the art of explaining complicated matters to the common reader.

However, bias though it be tempered by intelligence is bias: and bias undoubtedly there is in this book. The author is a Marxist, although he does not tell us whether he belongs to the flock of Mr. Thomas or of Mr. Browder. By this time we know what an economic history by a Marxist writer is. It starts with demonstrating the social evils inherent in feudalism. The Marxist concept of social class which is difficult even when it applies to capitalism, is transferred to an age in which it has no place at all. Naturally, the Church becomes a part in the machinery of feudal oppression, although Mr. Huberman has some kind words for it. The Reformation is an economic phenomenon—for this Mr. Huberman might have made a stronger point by demonstrating the affinity of the individualistic spirit of capitalism and the isolation of the human soul in its relations to God, which Protestanism effects. Then comes capitalism. It is painted black. We are not told that after all capitalism has multiplied the number of workers and improved their standard of living, and that intelligent social legislation can do much in the way of alleviating such evils as there are. Nor does Mr. Huberman seize the opportunity offered to him by his chapter on money to show that some order in the present

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monetary chaos might destroy a good part of the destructive features which modern economy exhibits.

Capitalism is bad, and capitalism must die. Monopolies and imperialism will look to that. However, the chapter on imperialism is silly. A clerk in Mussolini's propaganda ministry would have written about the same, but in a somewhat more clever way. It then remains to sing the glories of Bolshevist planning—and this the author does with all his heart. In previous chapters he has shown that he has an unusual grasp of economic theory. But here it is wanting—perhaps because it is wanting in the Webb's book on "Soviet Communism," on which Mr. Huberman mainly relies for information. However, if the lack of space did not prevent it, it would be easy to show that almost all the evils for which capitalism is blamed, reappear in another form under bolshevism.

If the author makes a new edition of his book, I should advise him to leave out the last four or five chapters and to correct the mistakes of the others. This would be easy to do. Mr. Huberman has been too intelligent to embrace his errors whole-heartedly. Hence, only a few alterations are necessary. Then this book would be the finest popular treatise on economic history that there is.

F. A. HERMENS.

## Educational Attitudes

*Readings in the Philosophy of Education, by Edward A. Fitzpatrick. New York: D. Appleton-Century Company.* $3.50.

THIS large source book in the field of philosophy of education is a worthy addition to the growing list of Century Catholic college texts. It includes nearly eight hundred quotations from the vast literature of the subject in its various aspects and as it applies at the various levels of education, from the elementary school through the university. In a word, there is something for everyone who has any interest in the field. On the whole, the editor solves rather well the immediate problem which faces such a type of work, namely, the manner in which the thoughts of so many writers may be brought into something approaching a systematic treatment of its theme. Its obvious advantage, of course, will lie in the cultivation of the much-needed habit of resort, on the part of Catholic college students, to sources in the field—a disturbance of that complacency in acceptance of often unsubstantiated opinions of their professor or author of the ordinary textbook. For stout thinking we need more of Dr. Fitzpatrick's type of presentation, not only in education but in other fields.

Writing, of course, from the Catholic point of view, the editor nevertheless gives very fair representation to other attitudes and philosophies. With a few exceptions (notably, and one of the most important, Franz de Hovre) practically all of the important Catholic writers of more recent times are included. Saint Thomas apparently does not rate a single quotation. That may be of solace to some of the excluded. The thorough indexing adds much value to a good work.

CHARLES A. HART.

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## In Type

*An Essay on Typography, by Eric Gill. New York: Sheed and Ward.* $2.00.

IN DEALING with typography, Eric Gill isn't directly treating the most important problems facing civilization. When typography is elucidated with authority such as this, however, the subject is a very interesting one indeed. Mr. Gill approaches from the side of the type maker and printer, and only incidentally from that of the reader. This is the best approach from which to give his thesis, or parable, about the two worlds of industrial and pre-industrial England. With a real zest the author depicts them both, and highhandedly condemns compromises which blur their somewhat arbitrary borders. From the instruction one receives in the book one would conclude that industrial typography could best be approached from the reader's view of the readable, separate from the view of the "pleasantly readable," which, Mr. Gill shows, "involves more than questions of eye-strain, important though that question is; it involves first and last a consideration of what is holy." Eric Gill is not the man to write that industrial essay; he is too well aware of the province of holiness. With the rhetorical declaimers of Roman orators, that is the subject of the book. As for the strictly typographical, the last chapter advises its abolition: "What I want therefore is, first, some enterprising minister of education who will institute phonography (shorthand) as a compulsory subject in all elementary schools; and, second, some enterprising type-founder who will commission me to design a font of phonographic symbols."

## With Feeling

*Ladders and Bridges, A Book of Verse, by Katherine Brégy. Philadelphia: David McKay Company.* $1.50.

THIS attractive little volume comprises poems in a variety of meters and verse forms; a number of them are poignant little quatrains. The love poems included are delicate in touch, subtle and pointed. But it is Miss Brégy's religious poetry which reaches the greatest depths of thought, feeling and intensity. In fact, the strong current of Catholic feeling is the book's most distinctive note.

## CONTRIBUTORS

MICHAEL LYNCH is a northern homesteader.

GERALD RAFTERY is a New Jersey poet and teacher.

LOUIS J. A. MERCIER is professor of French at Harvard University and the author of "The Challenge to Humanism."

R. MCAFEE is a citizen of India.

E. C. NASH is a free-lance writer and a member of the *Catholic Worker* group.

SISTER MARY CANISIUS, S.C.N., teaches at Nazareth College, Louisville, Ky.

REV. JAMES A. MAGNER, a priest of the Archdiocese of Chicago, is an observer of Spanish and Latin American affairs.

VERY REV. W. MICHAEL DUCEY, O.S.B., is the Prior of St. Anselm's Priory, Washington, D. C.

F. A. HERMENS is associated with the department of history of the Catholic University of America.

REV. CHARLES A. HART is professor of philosophy in the Catholic University of America.

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